

Signs of the Times



A New Year's Request



I asked the New Year for a motto sweet,
Some rule of life with which to guide my feet.
I asked and paused; he answered, soft and low,
"God's will to KNOW."

"Will knowledge, then, suffice, New Year?" I
cried;
And ere the question into silence died,
The answer came, "Nay; but remember, too,
God's will to DO."

Once more I asked, "Is there no more to tell?"
And once again the answer softly fell,
"Yes; this one thing, all other things above,
God's will to LOVE."

Anonymous.



Pedro J. Lemos.



"IF YE WILL INQUIRE, INQUIRE YE."

This Inquirers' Department is conducted for the purpose of helping those who are studying the Bible. The answers are oftentimes only suggestive. They are never to be considered infallible, only as they agree with the infallible Word. The writer who may answer them does not consider that his opinion is infallible. He will simply give the best that he has, and plead with the inquirer to search the Word. Such questions only will be answered as, to the editors, seem to minister to the good of the readers and to the mission of the paper. We can not answer repeatedly in the same volume questions upon the same scripture. The name and address *must* accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable. No letters are answered which do not contain the name of the writer. It is well always to enclose stamp for reply.

3312.—Law and Gospel

By preaching the law do we preach the Gospel?
SUBSCRIBER.

That depends on *how* one preaches the law. It would be better to put it the other way: By the true preaching of the Gospel we must preach the law. Dr. Adam Clarke has said, "He who preaches the Gospel without the law heals but slightly the hurt of the daughter of My people." No man can truly preach the Gospel of Jesus Christ in its fullness and effectiveness apart from the law. This would be apparent from a few questions. What is the Gospel?—"It is the power of God unto salvation to every one that believeth." Rom. 1:16. Salvation from what?—Salvation from sin. "Thou shalt call His name Jesus: for He shall save His people from their sins." Matt. 1:21. "Who gave Himself for us, that He might redeem us from all iniquity [lawlessness]." Titus 2:14. What is sin?—"Sin is the transgression of the law." 1 John 3:4. "Nay, I had not known sin, but by the law." Rom. 7:7. "For where no law is, there is no transgression." Rom. 4:15. "For by the law is the knowledge of sin." Rom. 3:20.

How is it possible to make a sinner see and truly know just what salvation the Gospel brings him unless the awful consequences of sin be shown as well as the awful result—death? The Gospel is given to bring men into perfect harmony with that law, so that the law which no longer condemns shall be written in the heart of the believer. If the law is preached this way it must be preached with the Gospel. God has not told us, however, to preach the law, but to preach the Gospel; and the true preaching of the Gospel must include the law.

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3313.—What Law?

What law is referred to in Acts 21:20?
Paul is accused, and in verse 24 it says he keeps the law.
W. B.

Evidently the law as used there includes all the Mosaic law as held by the Jews, which not only included the ceremonial, but the Decalogue as well. No doubt Paul followed still many of these observances. To the Jews he became a Jew that he might win the Jews. And he took upon himself this vow, prescribed in Jewish law, to show to the brethren that he still regarded the faith of his fathers. In this way he may have made a mistake. It certainly did not work out as his friends thought it would. The record tells us just what he did and just what the result was, and we must draw our own conclusion. We have an account in Numbers 6 of the performance of some such ceremonies as were carried out by the apostle and others who joined with him in this act.

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3314.—Hephzi-bah and Beulah

Will you please explain Isa. 62:4, 5?
M. J. W.

The chapter looks forward to the time when the new heavens and the new earth shall be given to God's children, and the glorious new Jerusalem, or Zion, shall be the capital of that kingdom. That city is represented as the bride. Our Lord Jesus Christ is King. See in confirmation of this Gal. 4:26, where Jerusalem that is above is called "the mother of us all;" and Rev. 21:9, 10, where Jerusalem the capital city of the new earth is called "the wife of the Lamb." All the saved ones are the children. Christ is called in Isa. 9:6 "The Everlasting Father." Jerusalem above is now desolate, waiting for her children. The same thought is confirmed in Isa. 54:1-8, a portion of which Paul quotes in the 4th chapter of Galatians. Jerusalem above being desolate would seem to be forsaken and is so spoken of. But when God shall restore the earth to its pristine beauty it will be true that

Jerusalem above shall "no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah." Hephzi-bah means "my delight shall be in her," and Beulah means "married;" "for Jehovah delighteth in thee, and thy land shall be married. For as a young man marryeth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." As Palestine was divided by Joshua among the Israelites, so God will divide the inheritance in the new earth among His saved children. Each man will rejoice in his portion; but the greatest of all rejoicing will be of our Lord Jesus Christ over His bride, the city of God, which shall be a joy and rejoicing forever.

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3315.—Dividing the Sheep from the Goats, Matt. 25:31, 32

When does this take place? G. N.

It is impossible in this department to answer all these questions which are involved in the judgment and in the punishment of the wicked. The coming of the Lord as spoken of many times in the Scriptures includes more than the actual appearance in the clouds of heaven. It is in its fullest sense that which takes in the whole great day of the Lord and all the judgment work relating thereto. The division of the sheep from the goats takes place in the investigative judgment which precedes the coming of Christ. When Christ comes He does not call the dead to life and then judge them; for when they are raised to life they are already "accounted worthy." Luke 20:35. They are not raised and then made immortal, but they are raised immortal. 1 Cor. 15:51-54. It is that investigation of cases previous to His coming in which that separation takes place. When He calls them forth it will be when their cases are determined and He takes them home to Himself. He will assign the wicked to their punishment at the close of the thousand years, after their cases are determined. The great and eternal results are placed before us as it were in a brief space of time in the closing part of Matthew 25. It is possible that our inquirer may obtain the pamphlet now out of stock in this publishing house, the author of which is J. N. Andrews, entitled "The Order of Events in the Judgment." This will answer very fully these inquiries.



Schedule for Week Ending January 14, 1911

Sunday	January 8	Genesis 25-27
Monday	" 9	" 28-30
Tuesday	" 10	" 31, 32
Wednesday	" 11	" 33-35
Thursday	" 12	" 36-39
Friday	" 13	" 40, 41
Sabbath	" 14	" 42-44

Topical Outlines

Chapter 25.—Abraham's third marriage to Keturah; his descendants from that marriage; his death; Ishmael's descendants; the generations of Isaac, including the birth of Jacob and Esau.

Chapter 26.—A famine, which carries Isaac into the land of the Philistines; his abundant blessing in that land; his differences with the Philistines; his willingness to yield more than justice, and God's blessing in consequence; the chapter closes with an account of Esau's marriages.

Chapter 27.—Jacob obtains his father's blessing by fraud; Esau the first-born given a second place; Jacob forced to flee from home because of his brother's hatred.

Chapters 28 to 31 inclusive give us the account of Jacob's visit to Laban, his mother's brother; his marriage to Leah and Rachel, in which he is deceived as he had deceived his father; the sojourn with Laban; and his leaving the land of Syria for Palestine. The reader will note God's care over His servant notwithstanding all his selfishness and unfaithfulness.

Chapters 32, 33 record the journey of Jacob back to Palestine, the crisis of his life by which Jacob becomes Israel, the change of Esau's purpose by God's interposition, and the dedication of Jacob and his household to God.

Chapter 34 gives us an incident of his life in Palestine, and shows how much higher the standard of purity was among the sons of Jacob than among the inhabitants of the land.

Among the chief incidents of chapter 35 are the dedication of Israel and his children to God, God's promises renewed to Jacob, the death of Rachel, and the death and burial of Israel by his sons Esau and Jacob.

Chapter 36 records the descendants of Esau.

Chapters 37-44 are the first part of the remarkably interesting story of Joseph and his brethren, always read with interest and always with profit. It reveals to us a loving and unwise father who doubtless lavished too little affection upon his other sons in comparison with Joseph, but who made Joseph, the son of his favorite wife, the petted child of his old age. Very clearly the incidentally the evils of plurality of wives are developed in the jealousies which existed not only between the wives of Jacob, but between the families. As the result of this un wisdom and marital mistakes, hatred is developed on the part of Joseph's brethren against him. They first attempt to slay him, but finally sell him as a slave into Egypt. Notwithstanding that his father had nearly spoiled him in petting him, he must have instilled within him principles of integrity and purity. These develop very shortly after his reaching Egypt, on account of which he passes two years in prison; and in some way he needed the discipline, the innocent of any crime. From that God calls him to the throne of Egypt; and before him his brethren, unconscious to themselves, come and humbly bow, fulfilling the dreams which had aroused their envy against their brother.

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THESE lessons we should gather from this week's reading: (1) God's care for His promised Seed and the channel through which it was to come. (2) That God prizes character above conventionalities. According to custom Esau was the heir, as was also Ishmael; but imperfect as Jacob was, he was superior in rectitude of character to Esau. The Lord chooses him as a channel for the promised Seed. (3) The severe discipline through which God brings His servants to develop within them the character which is necessary to reveal Him to the world. This was manifest in the cases of Isaac, Jacob, and Joseph. (4) We also see in this record that "whatsoever a man soweth, that shall he also reap." Jacob met the harvest of his deception in the deceptions which were allowed to be practised upon him. Isaac was willing to leave the Lord to settle with the Philistines, and the Lord blessed him abundantly, and brought the Philistines to his feet. Joseph had doubtless had more or less pride developed in him through his father's unwise course, and the Lord gave him two years in the Egyptian prison to humble his heart. There are other lessons which we will gather if we will meditate upon the Word.

Signs of the Times

"Even as we have been approved of God to be entrusted with the Gospel, so we speak; not as pleasing men, but God, who proveth our hearts."

For Terms, See Page 15
Vol. 38, Number 1

Mountain View, California, January 3, 1911

Weekly, \$1.75 per year
Single Copies, Five Cents

A Lesson from Noah's Time

By Mrs. E. G. White

As it was in the days of Noah, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the Flood came, and destroyed them all. . . . Even thus shall it be in the day when the Son of Man is revealed.

IT is the nature of sin to spread and increase. Since the first sin of Adam, from generation to generation

it has spread like a contagious disease. While the world was yet in its infancy, sin became fearful in its proportions. Hatred of God's law, and, as the sure result, hatred of all goodness, became universal. God, who had created man, and given him with an unsparing hand the bounties of His providence, was dishonored by the beings He had created, slighted and despised by the recipients of His gifts. But the sinful man forgot his benevolent Benefactor, God did not forget the creature He had formed. Not only did He send "rain from heaven, and fruitful seasons," filling man's heart with "food and gladness," but He sent him also messages of warning and entreaty. Man's wickedness was fully set before him, and the result of transgressing the divine law.

An Example of the Past

In the days of Noah, the wickedness of the world became so great that God could no longer bear with it; and He said, "I will destroy man whom I have created from the face of the earth." But He pitied the race, and in His love provided a refuge for all who would accept it. He gave the message to Noah to be given to the people: "My Spirit shall not always strive with man." Noah was

directed to build an ark, and at the same time to preach that God would bring a flood of waters upon the earth to destroy the wicked. Those who would believe the message, and would prepare for that event by repentance and reformation, should find pardon and be saved; but a continued resistance of the entreaties and warnings from God

the ark, and the hand of God closed its door. Mercy had stepped from the golden throne, no longer to intercede for the guilty sinner.

Truth Rejected

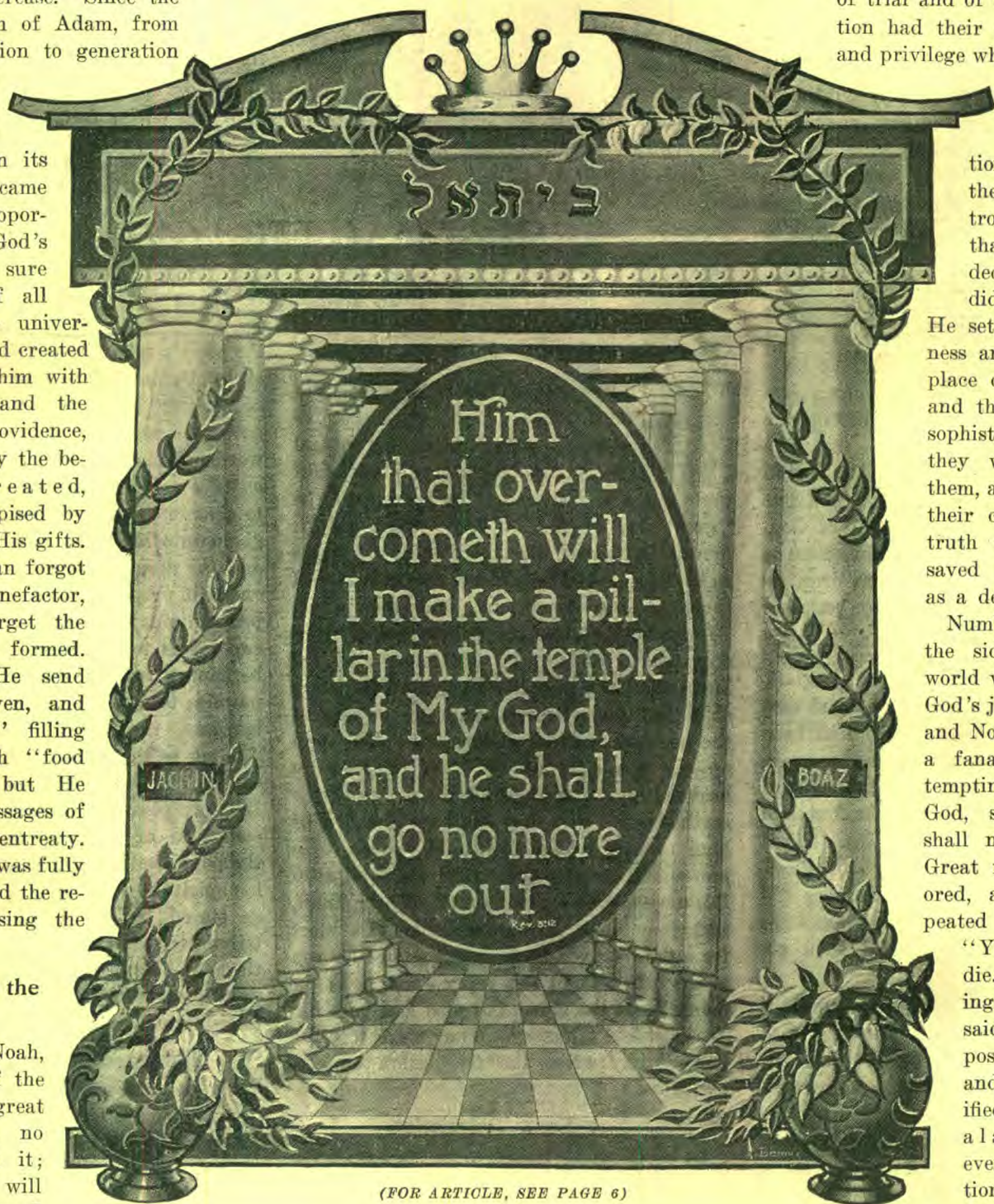
All the men of that generation were not in the fullest sense of the term heathen idolaters. Many had a knowledge of God and His law; but they not only rejected the message of the faithful preacher of righteousness themselves, but used all their influence to prevent others from being obedient to God. To every one comes a day of trial and of trust. That generation had their day of opportunity and privilege while Noah was sound-

ing the note of warning of the coming destruction; but they yielded their minds to the control of Satan rather than of God, and he deceived them, as he did our first parents.

He set before them darkness and falsehood in the place of light and truth; and they accepted his sophistry and lies, because they were acceptable to them, and in harmony with their corrupt lives, while truth that would have saved them was rejected as a delusion.

Numbers were not on the side of right. The world was arrayed against God's justice and His laws, and Noah was regarded as a fanatic. Satan, when tempting Eve to disobey God, said to her, "Ye shall not surely die." Great men, worldly, honored, and wise men, repeated the same story, "Ye shall not surely die." "The threatenings of God," they said, "are for the purpose of intimidating, and will never be verified. You need not be alarmed. Such an event as the destruction of the world by the God who made it,

and the punishment of the beings He has created, will never take place. Be at peace; fear not. Noah is crazy; he is the wildest fanatic." So the people did not humble their hearts before God, but continued their disobedience and wickedness,



(FOR ARTICLE, SEE PAGE 6)

the same as tho God had not spoken to them through His servant.

Strong in the Strength of God

But Noah stood like a rock amid the tempest. He was surrounded by every species of wickedness and moral corruption; but amid popular contempt and ridicule, amid universal wickedness and disobedience, he distinguished himself by his holy integrity and unwavering faithfulness. While the world around him were disregarding God, and were indulging in all manner of extravagant dissipation, which led to violence and crimes of every kind, the faithful preacher of righteousness declared to that generation that a flood of water was to deluge the world because of the unsurpassed wickedness of its inhabitants. He warned them to repent and believe, and find refuge in the ark.

The message of Noah was to him a reality. Amid the scoffs and jeers of the world, he was an unbending witness for God. His meekness and righteousness were in bright contrast to the revolting crimes, intrigue, and violence continually practised around him. A power attended his words; for it was the voice of God to man through His servant. Connection with God made him strong in the strength of Infinite Power, while for one hundred and twenty years his solemn warning voice fell upon the ears of the men of that generation in regard to events which, so far as human wisdom could judge, seemed impossible. Some were deeply convicted, and would have heeded the words of warning. But there were so many to jest and ridicule, that they partook of the same spirit, resisted the invitations of mercy, refused to reform, and were soon among the boldest and most defiant scoffers; for none are so reckless, and go to such lengths in sin, as those who have once had light, but have resisted the convicting Spirit of God. Thus while God was working to draw man to Himself, man, in his rebellion, was drawing away from God, and continually resisting the pleadings of infinite love.

Vain Reasonings

The world before the Flood reasoned that for centuries the laws of nature had been fixed. The recurring seasons had come in their order. The rivers and brooks had never yet passed their boundaries, but had borne their waters safely to the sea. Fixed decrees had kept the waters from overflowing their banks. But these reasoners did not recognize the Hand that had stayed the waters, saying, "Thus far shalt thou go, and no farther."

As time passed on without any apparent change in nature, men whose hearts had at times trembled with fear, began to be reassured. They reasoned then as many reason now, that nature was above the God of nature, and that her ways were so fixed that God Himself could not change them. Reasoning that if the message of Noah was correct nature would be turned out of her course, they made that message, in the minds of the world, a delusion, a grand deception. They manifested their indifference and contempt of the solemn warning of God by doing just as they had done before the warn-

ing had been given. They continued their festivities, their gluttonous feasts, eating and drinking, planting and building, in reference to the advantage they hoped to gain in the far future; and they went to greater lengths in wickedness, and in defiant disregard of God's requirements, to testify that they had no fear of the Almighty before their eyes.

How simple and childlike, amid the unbelief of a scoffing world, was the faith of Noah. His faith was indeed the "substance of things hoped for, the evidence of things not seen." It was a faith that was perfected and made evident by his works. He gave to the world an example of believing just what God said. In accordance with the directions of God, he commenced to construct the ark, an immense boat, on dry ground. Multitudes came from every direction to see this strange sight, and to hear the earnest, fervent words of this singular man, who seemed to believe every word he uttered. Noah was indeed singular. He was one in the world, but not one of the world. He made himself the object of contempt and ridicule by his steadfast adherence to the words of God; yet he obeyed without a questioning doubt. What a marked con-

trast to the prevailing unbelief and disregard of God's law.

A Type of To-Day

The time of Noah prefigures the present age. Christ tells us that as it was in the time of Noah, so shall it be in the days that immediately precede His appearing in the clouds of heaven. Human nature in our day, uninfluenced by the Spirit of God, is the same as in the age of Noah. And Satan is not asleep; he is as active and vigilant now as he was then. While the voice of God is making itself heard through His servants in warning and entreaties, he is mustering his forces. He engages his host with gigantic energies, to make, through his sophistry, cruelties, and oppression, the words of warning of none effect. The people are tested, and the great mass will be found on the side of the great deceiver, and will be overwhelmed in swift and irretrievable destruction. But those that heed the warnings of God, and in their lives bring forth fruits meet for repentance, shall "dwell in the secret place of the Most High;" they "shall abide under the shadow of the Almighty." For them is the promise: "With long life will I satisfy him, and show him My salvation."

Signs of His Coming

By Roderick S. Owen

II. Signs in the Sun and Moon



IN Gen. 1:14 God said of the sun and moon, "Let them be for signs." Isaiah, Joel, Peter, and John the revelator all spoke of these signs as indicating the coming of the "great day of the Lord." When on the Mount of Olives the disciples asked Jesus as to the sign of His coming, He first warned them against deceptions, and then said: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." In this reply Jesus not only pointed out the signs, but also located them in the world's history. They were to come immediately after the tribulation of certain days.

The Long Tribulation

In verse 15 of Matthew 24 He called the attention of the disciples to what the prophet Daniel had said about the abomination of desolation which was to destroy the city of Jerusalem. He next refers to a great tribulation which was foretold by the same prophet, and which was to come upon God's people, but which was to be shortened for

the elect's sake. This tribulation is spoken of by Daniel in the seventh chapter, verse 25, where in speaking of a persecuting power he says, "And he shall speak great words against the Most High, and shall *wear out the saints* of the Most High, and think to change times and laws: and they shall be given into his hand until a *time and times and the dividing of time*," or for three and one half prophetic years, which equals 1,260 prophetic days, or literal years. This prophecy refers to the time of papal supremacy beginning at the fall of the three Arian powers; to wit, the Heruli, Vandals, and Ostrogoths, the last of which fell A.D. 538. Adding to this date the 1260 years, we find the year 1798 marks the close of the period. In that year the French army under the command of Berthier entered Rome, took the pope captive, and thus ended the days of his spiritual domination of the nations. But as stated by the prophet Daniel, in this tribulation God's people would receive a little help (Dan. 11:33, 34); or as more explicitly stated by the Saviour, these days of tribulation were to be shortened.

Influence of the Reformation

In the sixteenth century, or about 1,000 years after the beginning of this period, the Reformation which arose in Europe had gained strength sufficient to check the persecutions of the Papacy. This movement continued to gain force and to mold public sentiment until it led to the abolition of the society of Jesuits in the year 1773. This was followed by the decree of Maria Theresa and the acts of toleration to 1776. As a result of these the persecutions ceased

about this time; but as we have seen, the days did not end until 1798, thus giving us a period of about twenty-two years for the shortening of the tribulation before the ending of the days. But Mark tells us that "in those days, after that tribulation, the sun shall be darkened;" while Matthew says "immediately after the tribulation." So we see that the sun must be darkened in the days, but soon after the tribulation ceases.

The Sun Darkened

On the 19th of May, 1780, about four years after the tribulation, and eighteen years before the ending of the days, occurred a notable dark day in New England; a day which since has become known as "The Dark Day," and has been described as follows:

On the 19th of May, 1780, an uncommon darkness took place all over New England and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great that people were unable to read common print or to tell the time of day by their watches, or to dine, or to transact their ordinary business, without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls went to roost; objects could not be distinguished but at a very little distance, and everything bore the appearance of gloom and night. Similar days have occasionally been known, tho inferior in the degree of their extent and darkness. The causes of these phenomena are unknown. They certainly were not the result of eclipses.—Robert Sears' "Guide to Knowledge," ed. 1844.

Rev. Elam Potter delivered a sermon May 28, 1780, just nine days after the occurrence, from which we quote as follows:

But especially I mention that wonderful darkness on the nineteenth inst. Then as in our text, the sun was darkened, such a darkness as probably was never known before since the crucifixion of our Lord. People left their work in the house and in the field. Travelers stopped. Schools broke up at eleven o'clock; people lighted candles at noonday, and the fire shone out as at night. Some people, I have been told, were in dismay, and thought whether the day of judgment was not drawing on.

The Moon as Blood

A great part of the following night also was singularly dark. The moon, tho in the full, gave no light, as in our text. Another eye-witness says:

At noon we lit a candle; but it did not give light as in the night, and my father could not see to read with two candles. My father and mother, who were pious, thought the day of judgment near. They sat up that night, during the latter part of which they said the darkness disappeared, and then the sky seemed as usual; but the moon, which was at its full, had the appearance of blood. The alarm it caused, and the frequent talk about it, impressed it deeply on my mind.—Milo Bostwick, Camden, N. J.

This fear seems to have affected beasts as well as men, for one writer says:

The darkness of that night was so great that in some instances it was impossible to induce horses to leave their stalls when wanted for service.

Thus we see the sun was darkened, and became black as sackcloth of hair, and the moon did not give her light, and became as blood, thus appearing exactly as described in the Scripture, and at exactly the time

foretold by the Saviour. Surely these are the signs for which God's children were to watch; and surely we ought to recognize them as such, and rejoice that God's Word has not failed, and that Jesus is soon coming.

[The next article will be upon "The Falling Stars."]

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Shall We Drop the Prayer-Meeting?

It is easy to let busy times crowd out all forms and semblance of God's worship. This is especially so in regard to attending the prayer-meeting. Many date a lukewarm, indifferent attitude in their religious experience to the time when they dropped the prayer-meeting. Taking this result alone it is strong evidence that the prayer-meeting is one of the essentials to a deep, happy Christian experience.

The prayer-meeting is a place where God and His children meet for sweet communion. It is a trusted hour which none can truly appreciate and enjoy, but those who have fellowship with God. Not but that God de-

Eternity

By Frances Brockman

ETERNITY! where will you spend it?
This question we all must decide,
How often it troubles the millions
Of Christians, and others beside.

Eternity! where will you spend it?
The depth of this question is grand;
The depth of it can not be fathomed;
The years are like numberless sands.

Eternity! where will you spend it?
The love that our Father has giv'n,
That love that He gives, is o'erwhelming;
It fills all the earth and all heav'n.

Eternity! where shall I spend it?
I'll settle this question to-day.
I'll spend it in heaven, not hades.
Lord, strengthen and help me, I pray.
Boulder, Colorado.

sires to meet with them, but they fail in the appointment.

Many persons grow weary of praising God for His goodness and loving-kindness to them; that is, of speaking of it in meeting. But those who have had an experience like David's, who was "a man after God's own heart," will say with him, "I will declare Thy name unto my brethren: in the midst of the congregation will I praise Thee." Ps. 22: 22; also Ps. 111: 1. Those living creatures round about the throne of God in heaven do not weary in ascribing praise to their Creator; for "they rest not day and night, saying, Holy, holy, holy, Lord God Almighty."

Salvation's story should never grow old to us, but instead our heartfelt praise and gratitude should increase as we see more and more the evidences of our Creator's glory and His love for sinful beings, and as the infinite love of our Redeemer is revealed in greater measure.

When it is possible for those who claim the salvation which Christ has purchased for them at such infinite cost, to assemble for mid-week prayer and praise, and yet they remain away and prefer to discontinue the prayer-meeting, the condition, to say the least, is a deplorable one. Refusing to worship God is virtually refusing to have God

in the life, and the individual is left to his own choice—a godless life. His indifferent and hardened heart lures him on until the doom of eternity is fixed; and to his sad, wailing call in the judgment of "Lord, Lord," the rejected Saviour can only say, "Depart, . . . I never knew you." Brethren in Christ, do not drop the prayer-meeting.

F. W. MORSE.

Muskoka, Ontario.

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The Early Prayer

On one occasion it is said of Jesus: "And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed." Mark 1: 35.

The day before had been a full and busy one; and our Lord was liable to fatigue, as we are. Doubtless He was weary. Nevertheless He rose while it was yet night. He wished to be alone for prayer.

We are apt to make prayer give way to fatigue. If we have been up late, or have gone to bed tired, the morning prayer is often hurried over. Is it not sometimes almost or quite left out? Let us learn from our Lord's example. Tired as He was, and in want of sleep, He must nevertheless hold communion with His Father in prayer. We also can not do without this. That day is ill begun that is not begun with prayer. It may cost an effort; but let the effort be made. It will richly repay.

ARTHUR V. FOX.

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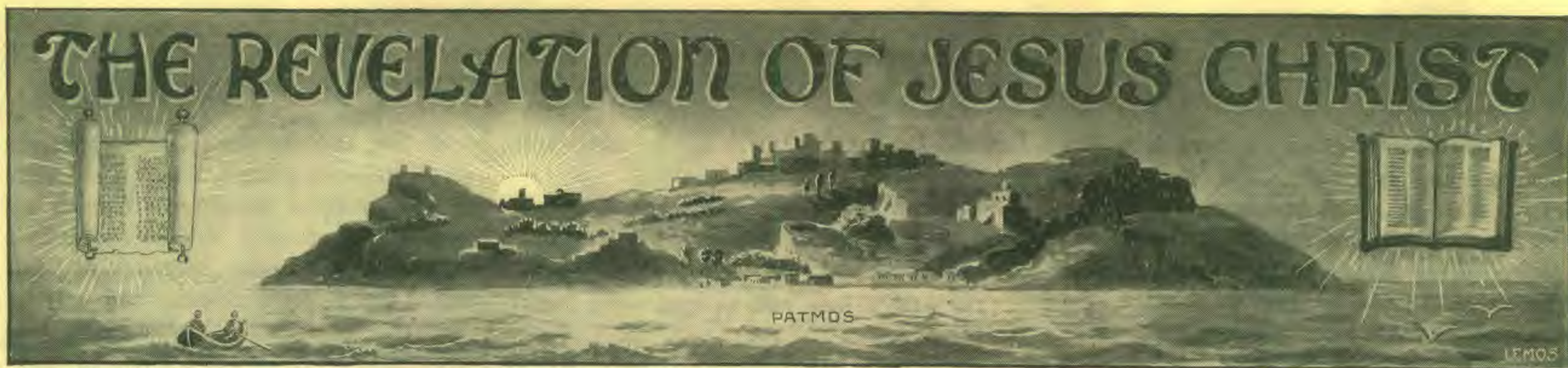
The Bible

EIGHTEEN centuries have passed since the Bible was finished. They have been centuries of great changes. In their course the world has been wrought over into newness at almost every point. But to-day the text of the Scriptures has copyings almost innumerable, and after having been tossed about through ages of ignorance and tumult, is found by exhaustive criticism to be unaltered in every important particular—there being not a single doctrine, nor duty, nor fact of any grade, that is brought into question by variations of readings—a fact that stands alone in the history of such ancient literature.—E. F. Burr.

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Practising the Bible

I HAVE here a music-book, one used by singers. The object of this book is to teach and promote vocal music, and also instrumental music, to be employed in worship, commonly called sacred music. Now, how does this music-book teach music? Simply by being studied? Not at all. Suppose a person previously unacquainted with the science and art of music, who has never sung a strain, and has no ear for melody, takes this book and commits it to memory, will that make him a musician? He might almost as well swallow the book, and would derive about as much benefit from it! He must reduce the book to practise. He must make the sounds indicated, or the book is a dead letter to him. Precisely so is it with the Bible.—Dr. E. O. Haven.



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Milton C. Wilcox

"Let the Revelation speak and tell what is truth. . . . Uplift Jesus as the center of all hope."

IX. Philadelphia

PHILADELPHIA — "brotherly love," a blessed condition; for brotherly kindness is one of the climactic Christian virtues. 2 Peter 1:5-7. Surely, the Philadelphia condition is a desirable one.

The name of the literal city did not, however, mean that to its people; it was built by King Attalus Philadelphus, from whom it was named. It fell into the hands of the Romans in B.C. 133. The city lay about 100 miles due east from Smyrna, about 80 miles a little north of east of Ephesus. Down to the Byzantine age it was a city of strength and importance, and of all the towns of Asia Minor it withstood the Turks the longest. It was taken by Bajazet I in A.D. 1392. It still exists, as Allah Shehr, "city of God," or High-town. It fronts one of the most extensive and beautiful plains in all Asia Minor. Its present population is estimated at 10,000, consisting mostly of Turks. There are five Christian churches in the town, and a score of others too old or too small to use. One of the Turkish mosques is believed to be the church used by the primitive Christians. Ruins are scarce, but in one place there are four strong marble pillars which once supported the dome of a church now fallen. "One solitary pillar of high antiquity has been often noticed, as reminding beholders of the remarkable words in the Apocalyptic message to the Philadelphian church: 'Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out.'"—*Arundel*.

Philadelphia as a type brings us down to a remarkable and great world-wide movement, dating from about 1830, reaching a climax in 1844, and extending to the end.

The Answer of the Text

[The answers to the questions are from the American Revised Version. Omitting questions, and disregarding sometimes the capital at the beginning and the period at the close of an answer, the text may be read continuously. In notes and comments both versions are used without designation.]

1. In what way does our Lord address Himself to the church in Philadelphia?

And to the angel of the church in Philadelphia write: These things saith He that is holy, He that is true, He that hath the key of David, He that openeth and none shall shut, and that shutteth and none openeth.¹

2. Of what did He assure them?

I know thy works (behold, I have set before thee A DOOR OPENED, which none

Scripture Lesson

Rev. 3:7-13

Common Version

7. And to the angel of the church in Philadelphia write; These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth;

8. I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept My word, and hast not denied My name.

9. Behold, I will make them of the synagog of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10. Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12. Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the name of My God, and the name of the city of My God, which is New Jerusalem, which cometh down out of heaven from My God: and I will write upon him My new name.

13. He that hath an ear, let him hear what the Spirit saith unto the churches.

can shut), that thou hast a little power, and didst keep My word, and didst not deny My name.²

3. What did He say of their enemies?

Behold, I give of the synagog of Satan, of them that say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.³

4. What conduct did the Master approve, and what promise did He give?

Because thou didst keep the word of My patience, I also will KEEP thee from the HOUR OF TRIAL, that hour which is to come upon the whole world, to try them that dwell upon the earth.⁴

5. What exhortation does our Lord give?

I come quickly: hold fast that which thou hast, that no one take thy crown.⁵

6. What is the promise to the overcomer?

He that overcometh, I will make him a

pillar in the temple of My God, and he shall go out thence no more: and I will write upon him the name of My God, and the name of the city of My God, the New Jerusalem, which cometh down out of heaven from My God, and Mine own new name.⁶

7. How does our Lord show His regard for all men?

He that hath an ear, let him hear what the Spirit saith to the churches.

Note and Comment

1. He that is holy, . . . true.—Not simply that He, our Lord, has a true and holy character, but He is the essentially holy, essentially true One. "There is no unrighteousness in Him." He is the Truth, and the One through whom all truth is given. Surely, then, He can not play His children false. **Key of David.**—The royal keys of the kingdom, of which God built David a sure house in his Seed Jesus Christ. 2 Sam. 7:16, 25-29. "And the Lord God shall give unto Him [Christ Jesus] the throne of His father David." Luke 1:32, 33. **He that openeth, . . . and that shutteth.**—The keys of the kingdom are His. He has abdicated to none other. His throne is not vacant. He has no especially appointed vicar or council or body to legislate concerning entrance into that kingdom. His word alone opens, His word alone closes. He appoints men to speak that word with its all-potency; they can go no farther. They are bidden to speak to a rebellious world the conditions on which the Master of the keys opens or closes the door to applicants, but the decision rests with Him. Jer. 1:10. His word is, "Come unto Me;" and He adds to that, "Him that cometh unto Me, I will in no wise cast out." Apostle and preacher may declare the conditions and point the soul to Jesus; but when that soul goes, they may not hinder or obstruct the way to his exercise of faith. Christ has appointed no cordon of ecclesiastical guards, no bodies of men, no earthly vicars, to stay the soul or close the door. Christ has swung it wide open to every hungry, burdened, weary, sin-sick soul; and He shuts it against all the self-sufficient, self-appointed agents of self-salvation. He opens; none can shut; He closes; none can open. He is both Door and Shepherd. Let us go boldly; for He died that we might enter.

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2. A door opened.—Not the great general open door of salvation for all, but an opened door which had been closed, which marks a stage in the great progressive Gospel work toward its climax, His coming. What is that opened door? In brief, let us reply what has many times been set forth in detail in this journal:

(a) The typical offerings and priests of the Levitical dispensation in each year's round of service prefigured the offering and the service of our Lord as priest, to take away sin "once for all." He is the Lamb of God who beareth away the sins of the world (John 1:29); the Lamb slain from the foundation of the world (1 Peter 1:18, 19; Rev. 13:8), in type in that ancient time, in reality on Calvary.

(b) The ancient typical priests served in an



THE SEVEN CHURCHES OF REVELATION II AND III							
	EPHESUS ^{1 00}	SMYRNA ^{3 00}	PERGAMOS ^{5 58}	THYATIRA ^{17 00}	SARDIS ^{18 50}	PHILADELPHIA ^{18 44}	LAODICEA
BLENDING OF CONDITIONS							
THE SENDER OF THE LETTER	The Master of Assemblies	The Living One	The Warrior	The Judge The Tried One	The Omniscient One	The True the One Omnipotent	
APPROVAL OF THE CHURCH	Patient Labor True to God Hating Error	Faithfulness in Poverty and Trial	Loyalty under Trial	Love Faith Patience Ministry	A Few Pure Good Profession	A Little Power Loyalty	
REPROOF OF THE CHURCH	Departed from First Love	None	False Teaching Tolerated	False Teaching Received	Dead Formality	None	
EXHORTATION	To Repentance and First Works	Fear Not Be Faithful	Repent	Hold Fast	Repent Watch Establish	Hold Fast	
WARNING OF CONSEQUENCES	Removal of Candlestick	More Tribulation	Christ's Antagonism	Reward of Deeds	No Work Perfected	Loss of Crown	
CALL TO HEAR	All Concerned in Salvation	To All	To All Harken	Victory over Nations Morning Star	White Raiment Acknowledged	Pillar Adoption	
PROMISES TO THE VICTOR	Tree of Life	Life Forever	Hidden Manna New Name	All Harken	All Harken	All Harken	

Note the division of each of these epistles in the column at the left, and the application of this analysis to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, and Philadelphia. Next week the great prophecy of the church will be complete, when we shall be able to look through the whole at once.

earthly sanctuary of which the heavenly was the pattern. Ex. 25:40; Heb. 8:5; 9:11-14.

(c) That service in the earthly sanctuary was performed in the Holy Place every day in the year save one, when the high priest entered into the Most Holy Place, before the ark of God, containing the holy law, over which was the mercy-seat, to complete their service by making atonement, by cleansing the sanctuary of all remembrance of sin, and to acquit every soul who had availed himself of God's mercy to the end. This yearly round of service was a complete service, closing with a judgment work. See Leviticus 16; Heb. 9:1-7.

(d) As prefigured in the type, in the fulness of time, our Lord enters upon His closing work in the sanctuary on high. He first ministered in the Holy Place; in the close of His ministry He enters into the Most Holy to cleanse the sanctuary from all remembrance of sin, to acquit His faithful people, to finish the mystery of God, so that when He comes, His own will be raised from the dead and changed to immortality. Heb. 9:8-12; 23-26.

(e) This time of the cleansing of the heavenly sanctuary from the remembrance of sin is revealed in Dan. 8:14, explained in Dan. 9:24-27. The twenty-three hundred typical days, or years, began in B.C. 457, in the restoration under Ezra and Zerubabel, and ended at the beginning of God's last reformation in A.D. 1844, when the closing work of Christ's antitypical priesthood began before the ark of the covenant, or testament, and the "mystery of God should be finished, as He hath declared to His servants the prophets;" then goes to the world the Gospel message, "The hour of His judgment is come." Rev. 10:6, 7; 14:6, 7.

(f) When about the year 1820 was reached, men began to study the prophetic Word. Scores of books were written on unfolding prophecy in the next thirty years. Hundreds of men in the Old World and the New preached that Christ's coming was at hand. Many, among them William Miller and his associates, looked for that event in 1844, and many others at about that time. It was a mighty, melting message. It united men of all beliefs and races. Thousands of infidels were converted. Property was laid on God's altar; brotherly love prevailed.

But disappointment came, many turned back; some waited. They would not disown the Word. They had made no mistake regarding the time;

they did not understand the event. They did not see the work of reformation yet to be wrought on earth, nor the finishing of Christ's work on high before God's holy, immutable law disclosed in the Most Holy Place. Rev. 11:19. To the faithful ones Christ says, "Behold, I have set before thee a door opened." There is still work to do, as will be explained on Revelation 10. As the priest in the earthly sanctuary opened the door on the last day of his ministry into the presence of God's law in the Most Holy Place, so Jesus Christ then entered into the last work of ministry and reform, in which God's law is the center, of which it is the standard. Before the church at this time God set an open door, a new work, a larger ministry. Men may sneer or reject; God has set the door open, and none can shut it. His work must be done. What that work is we will better learn as we pursue our studies.

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3. **Jews and are not.**—We have before learned that the true Jew is a true follower of Christ. See Rom. 2:28, 29. These who have persecuted the faithful of God are professed Christians who have demonstrated that they are not true. Sometime those scoffed at because of their faith in a coming Christ will be honored and their detractors humbled. See the same thought in Micah 7:15-17.

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4. **The word of My patience.**—So God's children—many of them—did keep His word of patience, of endurance, amid scoffing, scorn, contumely, vilification, detraction, abuse, and calumny. They trusted God. The doctrine of the second coming of Christ is less believed now than then; and he who steadfastly adheres to "the blessed hope" must rely on the Word of God. And he who thus proves faithful will be kept by the power of God in that last awful hour of trial such as God's church has never seen, when all the powers of hell will be united to crush her. Five times that hour is mentioned in the Revelation. We shall study it more fully when we reach the 17th and 18th chapters. But the thing which will keep the child of God then will be God's Word of truth. Ps. 91:4, 9, 10.

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5. **I come quickly.**—The Philadelphia condition reaches to the second coming of Christ. That no man take thy crown.—Eternal characters are written in the Book of Life. To each one belongs

the crown fitted to the character, the new name indicative of the character, the inheritance appointed of God. Each soul is called to some one character, name, crown, inheritance. God will give the sufficiency for the victory if we hold fast. If we will not, to some one else will be given the opportunity, and, if faithful, the crown we might have won.

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6. **A pillar in the temple.**—A tower of strength in God's work. In the ancient temple were two pillars: Jachin—"He shall establish;" Boaz—"in it there is strength." 1 Kings 7:21. So God establishes in strength those who overcome. Men may have cast them out of worldly organizations, but none shall cast them out of God's great spiritual temple. Name of thy God, the Father's name, which stands for eternal righteousness. Ex. 34:6, 7. Name . . . New Jerusalem.—"Jerusalem that is above . . . is our mother." Gal. 4:26. The city whose "Builder and Maker is God" (Heb. 11:10); the "continuing city" (Heb. 13:14); not Babylon or Nineveh or Tyre or Heliopolis, or Athens or Rome or London or New York, is our mother, even tho we were born in one of them. If Christians, we are heaven-born, and shall bear the name of the mother that waits for her children. Mine own new name.—Christ the conqueror's name. The One who conquered sin for us, and conquers sin in us, is our everlasting Father (Isa. 9:6), and we shall bear His name, as one of His earth family; and the Father's name as a member of the heavenly family. Eph. 3:14, 15. Blessed relationship and heritage; who could ask more?

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"SOMETIMES it takes many a tumble to keep men humble."

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THE proud man hath no God; the envious man hath no neighbor; the angry man hath not himself.—Bishop Hall.

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He who waits to do a great deal of good at once, will never do anything.—Samuel Johnson.

Lessons in Liberty

By W. M. Healey

Divine Characters and Principles

LIBERTY is the fundamental principle of God's kingdom, the foundation of His government, which is from "everlasting to everlasting." Ps. 106:48.

Both God the Father and Christ the Son are self-existing, and together possess all the power of the universe.

Isaiah, writing of Christ at the time when He should be brought into this world in human form, says, "For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isa. 9:6.

While this scripture attributes all power to Christ, He said of the Father, and taught us to say of Him, "For Thine is the kingdom, and the power, and the glory, forever." Matt. 6:13.

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Rom. 13:1.

Micah says of Christ, "Whose goings forth have been from of old, from everlasting." Micah 5:2.

The Father and the Son have the same glory and power. They are one in every purpose and work.

Christ exercised the creative power in making the worlds. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." Heb. 1:1, 2.

For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him. Col. 1:16.

All the angels were created by Him, and fashioned according to His will; and to them He gave the liberty to choose whether they would worship Him or not. This wonderful power to choose in the matter of worship was bestowed upon man as well as the angels.

Rebellion against Just Government

There came a time when many angels, led by Lucifer, afterward called Satan, decided to rebel against God, and no longer serve and worship Him. Their work is briefly described in the following language:

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the North: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit. Isa. 14:12-15.

Lucifer rebelled against God's govern-

ment, that he might set up a kingdom of his own, which would be established upon principles opposed to those of God's kingdom. The nature of his dominion may be easily understood by his own nature, his subjects being like him. When Christ was speaking to those who were seeking to take His life because of His religious teaching, He said:

Ye are of your father the devil, and the lusts of your father ye will do. He was a

A Wholesome Tongue

Prov. 15:4

By Flora E. Warren

Death and life are in the power of the tongue.

Prov. 18:21.

"A—wholesome tongue"—who knows its worth!

W—ho can its beauty show?
H—ow great its pow'r in this dark earth,
O—ur God would have us know.
L—ong has earth heard the words of death;
E—ach day, from far and near
S—ound curses, oaths (like pois'nous breath),
O—r jest, or wo, or sneer.
M—en scarce have heard Love's living word,
E—ach tongue stills, not to hear.

T—here talked a Man in Galilee—
O—f Judah's tribe, and true—
N—ever spake man such purity—
G—racious words, like the dew.
U—nto the thirsty still His voice
E—ver calls—sweet and low:

"I—f any make My Word his choice,
S—urely My life he'll know."

A—wondrous pow'r God gives each tongue:

T—o speak life-words, all pure;
R—e vive the heart by anguish wrung;
E—rring souls tell sin's cure;
E—ver bid aching hearts rejoice;

O—r speak the careless word.
F—ill now thy cup—make now thy choice.

L—o, God's voice now is heard
I—n final judgment! Who may bide?
F—or by the words men's hearts are judged:
E—ach tongue is being tried!

murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. John 8:44.

While the keeping of the law of God was the rule in all His kingdom, the breaking

of it was the doctrine taught by Satan. God would uphold the Ten Commandments; Satan would abolish them.

God gave all, the choice of being obedient, or not, to His law; but if disobedient, they would have no place in His kingdom. Christ created all the worlds in the universe, and all were obedient to His law. Where could Satan find territory to set up his new kingdom? He could not create a world, as he did not possess creative power; hence he was not able to provide a place for himself. Having no place to go, he tried to take possession of heaven by force, and compel all to worship him, giving no choice in the matter.

And there was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. Rev. 12:7, 8.

Jesus said, "I beheld Satan as lightning fall from heaven." Luke 10:18.

There was no continued war, there was no long drawn out battle. When Satan tried to compel those to worship him who did not choose to do so, the mighty Creator arose in power, and Satan was cast out, as it were in a moment, like a lightning flash, and his glory was departed, and darkness followed him.

God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment. 2 Peter 2:4.

Christ was defending the principle of liberty there in heaven, while Satan was the first to endeavor to break it down and compel worship by force. Jesus to-day says, "Whosoever will, let him come." This is the Gospel of salvation, while Satan tries to compel all to worship him.

Satan, being cast from heaven, made his way to this world, where Adam had possession. What could he do? He had tried to use force while in heaven, and had been cast out. He was helpless against Christ, who protected His subjects in their liberty of choice.

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God has a standard of conduct—His holy law. He has a standard of character—Christ Jesus. The law of God was exemplified in Christ.

Our Bible Reading

The Second Advent

1. What testimony is offered concerning the coming of Christ to this world?

So Christ was **ONCE OFFERED** to BEAR the **SINS** of many. Heb. 9:28.

2. In what form did He come?

And the Word was **MADE FLESH**, and dwelt among us, (and we beheld His glory, the glory as of the only-begotten of the Father,) full of grace and truth. John 1:14.

3. Of what was He born?

But when the fulness of the time was come, God sent forth His Son, **MADE OF A WOMAN**, made under the law. Gal. 4:4.

4. How did He leave this world?

And when He had spoken these things,

while they beheld, He was taken up; and a **CLOUD RECEIVED HIM** out of their sight. Acts 1:9.

5. Do the Scriptures say anything regarding His coming again?

So Christ was once offered to bear the sins of many; and unto them that look for Him shall **HE APPEAR THE SECOND TIME** without sin unto salvation. Heb. 9:28.

6. Of what do they positively assure us?

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? **THIS SAME JESUS**, which is taken up from you into heaven, **SHALL SO COME IN LIKE MANNER** as ye have seen Him go into heaven. Acts 1:11.



MOUNTAIN VIEW, CAL., JANUARY 3, 1911

For particulars see page 15

Retrospect and Prospect

WHAT a year has been 1910! Not so much noted for great things as for indexes of great things — unmistakable manifestations of developed trends in the great political, social, and religious worlds, straws in plenty which show the way the winds are blowing. The merest mention of some of these tendencies will refresh the minds of our readers.

While many sincere souls have been working and pleading for peace and the disarmament of the nations, the preparations for war have gone on apace. There are no indications that the earth hunger and commercial greed of the nations have slackened. Mightier explosives, bigger and more powerful guns, mines, and mortars, still greater and more effective types of battle-ships and various war vessels, are the order of the day; and now the weaker nations are ordering the greater battle-ships. Well said the prophet as he portrayed the war spirit of to-day, "Let the weak say, I am strong." See Joel 3:9-14. From all the world comes the news of the preparation and training for Armageddon. Rev. 16:16. Feverish unrest and anxiety pervade the military departments of all the great and would-be great nations of the earth.

Roman Catholicism

Religiously, the world has not been at peace. The Roman Catholics have had their troubles in France, Spain, Portugal, Italy. They have not been scoring any marked triumphs in these fields. In the Iberian Peninsula they have come out of the conflict at the present writing decidedly second best. Many in both of these countries have grown weary of the intolerable burden of the church, the bearing of which brings no life, and but little hope or gladness; and their resentment has not been shown in Christian ways. But Rome knows how to abide her time; and all who have turned against her will return sooner or later, unless they become truly Christian and learn to know Christ as individuals. The only way to meet effectually Roman Catholicism is to meet it by the Word of God in the heart and life.

The Papacy is finding its strongest support in Protestant lands. The German Kaiser seems almost to go out of his way to express his sentiments in favor of Rome. His antipathy to Socialism drives him to seek the support of Catholics. Rome has scored a seeming triumph, at least, in the great Eucharistic Congress at Montreal, with its magnificent, medieval, ornate display, calculated to impress the beholder who does not study eternal principles, with her power and strength. Many Protestants contributed to the success of the great gathering, and the whole thing assumed somewhat of a civil-ecclesiastical function.

The great meeting of federated Catholic societies in New Orleans, with its great display of military trappings, of high-sounding titles, of tremendous enthusiasm, and official welcome by civil officers, will have its effect. The influence which that body has over the press of the country, and purposes to exercise in still greater measure, is a menace to liberty. Such influences may be behind the appointment of Justice White of Louisiana, a Catholic, as Chief Justice of the Federal Supreme Court. On the whole Catholicism has seemed to be the gainer, while bating not one jot or tittle from her medieval principles or tenets.

Among Protestants

In Protestant bodies Higher Criticism goes on in its destructive course. Having been accredited by the larger part of Protestant teachers in their acceptance of modern theories of evolution and geology, all the rest has logically followed. The books of Moses, inspiration of the Holy Scriptures, the vicarious atonement, the virgin birth, the Deity of Jesus Christ, the resurrection, the second coming, miracles, the re-creation of true Scriptural conversion — all went with the rejection of the story of the creation and fall of Genesis 1-3. Now within the circles dominated by Higher Critics, or rational criticism, we practically have no Bible but that approved by the imperfect human consciousness, subject to constant change, and which assumes to sit upon the personal beliefs and teaching of the Lord Jesus Himself. Thank God, there are still left a few stalwarts who are willing and zealous to defend or proclaim the Old Book. The three numbers — pamphlets — already issued by the Testimony Publishing Company, 808 La Salle Ave., Chicago, filled with testimonies from preachers, teachers, scholars, in favor of the Bible and its teaching, are tokens of encouragement to the Bible lover. There are thousands yet who have not bowed the knee to the Baal of rational criticism.

But there is another sign, indescribably sad, and that is to see so many in the Protestant churches, many of whom profess strongest belief in Jesus as the Christ of God, turning from the standard of the Word, from the power of the Spirit, from the principles which gave Protestantism its life, and turning to the civil power for help, clamoring at legislative halls for laws to enforce religious tenets and church institutions, forgetting that God can care for His own, tho His own be crucified; forgetting that every plant which God has not planted shall be rooted up; forgetting that any custom or tenet or observance of religious bodies which has not enough of Christ in it is worthy to die. Seeking the world and its help, men forget God. Going to the Egypt of infidelity or the Babylon of tradition, is the forsaking of the covenant Jehovah of Israel. Yet our church federations and our recent World's Christian Citizenship Conference in Philadelphia are working for Sunday laws and union of Church and State, the very things which evolved the Dark Ages.

Eastern philosophies and pagan beliefs

come to us under the fair names of "Christian," and "Spiritualism," and "Theosophy," and number their converts by the thousands. A strong, vigorous, loyal Protestantism would have saved much of this.

Political World

The greatest disturbers in the political world are concentration of wealth and its control of government and industries, and Socialism. The latter is feared in all the countries of Europe, where it is growing, feeding upon the unrest of the people, and the growing distress of the poor. Millions are well-nigh crushed under the burden of war preparations and extravagant government. America, too, is feeling its influence. The last election showed tremendous growth of the Socialist party.

Socialism is a strong protest against the power of concentrated and dominating wealth in the control of a few men who are as selfish as are the rest of humanity, and no wiser for the general good.

*Ill fares the land, to hastening ills a prey,
When wealth accumulates and men decay.*

Wealth has formed a new aristocracy, the credentials of which bear the emblem of the dollar. God gives power to get wealth, as He has assured us; but it is His design that it should be used for the amelioration of human needs and woes, and not to oppress, not to arouse class hatred, not to foment revolution.

Socialism *promises* to be the panacea of all earth's ills; but however benevolent its purposes, like all other *human* remedies it will fall short, because it can not re-create man, and it is not based on faith in Him who only can save, regenerate, redeem.

We thank God, however, for the good in the hearts of men, mistaken tho they may be. They are salt in the earth which is staying its utter corruption. They are rebukes to those who do wickedly, selfishly.

We thank God for the time of outward peace, for the leashing of the dogs of war. God is using this time to send forth His last threefold message of His "everlasting Gospel." The closed national doors are all swinging open, and soon every people will have heard the message. Thirty years ago the first foreign missionary bearing the great message was sent out; now it has entered forty-three different countries. No other religious denomination maintains missions in more than ten. It must go to all the earth. Soon every land will have had the light. God's great reform message will have done its work. "The commandments of God and the faith of Jesus" will find living witnesses in every land of earth. God's servants will be sealed. The Gospel of the kingdom will then have ceased to witness, and Christ will come. For all these tokens we thank God. Our retrospect confirms our way. Our prospect looks close to the everlasting kingdom, and sees the gray east breaking with the light of the coming of the Sun of Righteousness.

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"God's presence makes the desert a garden of paradise."



THE OUTLOOK

"Watchman,
what of
the night?"

Christian Science in a Crisis

The New York "World" points out that legal questions which are bound to arise very early will threaten the very existence of the church, and for the settling of which no provision has been made. The reporter talked with the chairman of the board of directors of the mother church, Mr. Archibald McLellan, and he admitted that —

The situation is very critical, and the points you raise are so serious and important that the board has not yet been able to deliberate on them or to plan a course of procedure.

The difficulty lies in the limitations of the board of directors, who can not perform certain functions without the written consent of Mrs. Eddy. Article XXXV, section 3 of the Church Manual reads:

No new tenet or by-law shall be adopted, nor any tenet or by-law amended or annulled, without the written consent of Mary Baker Eddy, the author of the text-book "Science and Health."

No provision is made in the Church Manual for Mrs. Eddy's death. The Church Manual, under "Church Officers," declares:

The church officers shall consist of the pastor emeritus, a board of directors, a president, a clerk, a treasurer, and two readers.

Mrs. Eddy was the pastor emeritus. She is now dead. No provision is made for a new pastor emeritus.

The same difficulty is involved in the chairman of committee on publication. In his election the consent of the pastor emeritus is required in her own handwriting. Then, too, we are told that no meeting can be called for the election of officers without the consent of Mrs. Eddy. Property held by the church is affected by the same provisions.

And there is still more. A simple, Christian, common-sense community acting on Christian equality and Christian principles would never have become so involved.

The revelations of Mrs. Eddy's will thus far offer no solution. Her property was left mostly to the church, \$10,000 to her son Geo. W. Glover, and \$10,000 to each of his five children, \$5,000 to her adopted son, \$20,000 to Calvin Frye, smaller sums to several others, and her crown of Diaz diamond breastpin to Mrs. Stetson.

The autocracy is dead. Will a democracy succeed? Or will it be an attempted oligarchy and division?

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Dangers of the Water Cup

THE wine cup is always dangerous; the water cup may be if we permit it. An article, by Alvin Davison, Professor of Biology in Lafayette College, in *Good Health* for November, shows that tremendous danger lurks — "waits" is perhaps the better word — on the rim and in the very depths of the water cup. One object of the article is to show the necessity of sanitary science in prolonging life, in preventing disease; and the utterly unhygienic and almost criminal carelessness in ordinary drinking, offers a strong argument for the preventive side.

How often it is assumed that as soon as a child is able to get out-of-doors after an attack of scarlet fever or diphtheria all danger is over. But the

purpose of the Republicans to extirpate all the customs of the church. The minister of justice denies the accusation, declaring that the new law is designed solely to afford complete liberty of conscience in worship.

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What Would Be Its Fate?

If a California Legislature should pass a Sunday law, what would be its fate? The Oakland "Enquirer" of Dec. 8, 1910, gives us this bit of news:

At the last meeting of the city council that body adopted an ordinance making it illegal — so far as it lay, within the power of that body to do so — for barber shops to remain open on Sunday.

The "Enquirer" thinks it illegal, and gives its reasons therefor as follows:

It is the opinion of attorneys, generally, that this measure is unconstitutional, and this view is borne out by a decision of the State Supreme Court, rendered in 1896.

This decision was rendered in the case of Leo Jentzsch of San Francisco, a barber, who was arrested for working on Sunday. Jentzsch was convicted in the police court under section 310½ of the penal code of California, but was released by the Supreme Court on a writ of habeas corpus proceedings, the court declaring that the law is not only special, unjust, and unreasonable in its operation, but works an invasion upon personal liberty, the liberty of free labor.

Here Is the Section

The section of the code under which the defendant was convicted, reads as follows:

Every person who as proprietor, manager, lessee, employee, or agent, keeps open or conducts or causes to be kept open or conducted, any barber shop, bath-house and barber shop, barber shop of a bathing establishment, or hair-dressing establishment, or any place for shaving or hair-dressing, used or conducted in connection with any other place of business or resort, or who engages at work or labor as a barber in any shop or establishment on Sunday, or on a legal holiday, after the hour of twelve o'clock M. of said day, is guilty of a misdemeanor.

The Supreme Court decision was handed down by Justice Henshaw, who said:

It is not easy to see where or how this law protects labor from the unjust exactions of capital. A man's constitutional liberty means more than his personal freedom. It means with many other

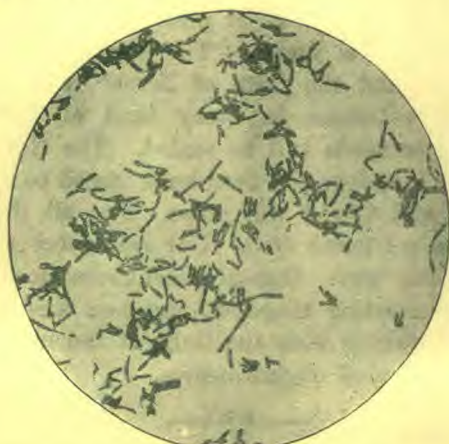


Pope Pius and Cardinal Merry del Val. There are serious problems troubling the Papacy just now, in Portugal, in France, in Spain, in Italy. See article on page 9, and notes elsewhere.

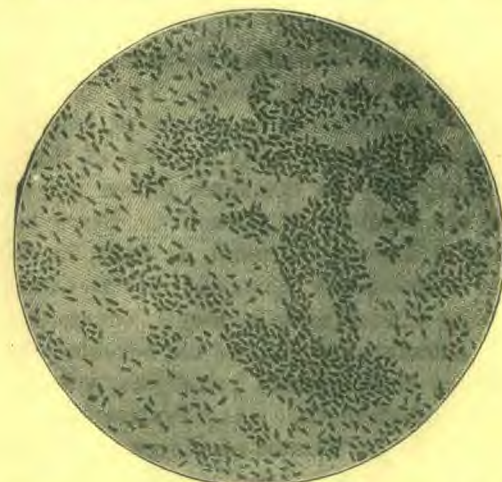
cut on this page, reproduced from *Good Health*, shows very clearly that diphtheria germs may be found in the mouth several weeks after recovery, and might infect others by the medium of the common drinking-cup. Look at the swarming bacteria from a drinking-cup, from a space so small that it seems almost invisible. In an experiment three clean sterile glasses filled with sterile water, each used only once by a child, were found to be fruitful of germs. All bore bits of dead skin; one had on its brim approximately 13,000 bacteria; another, 20,000; the third, 28,000. A glass used nine days at a school, bore on its brim not less than 5,000,000 germs, while other millions nested deeper down where saliva had fallen. "Hundreds of dead particles of human skin decaying on the sides of the cup made it a veritable human cemetery." The professor says, "I believe that nine out of ten public cups bear some kind of pathogenic [disease] germs." A guinea-pig inoculated by the germs from one cup died in two days, of pneumonia; inoculation from another cup produced tuberculosis; another, inflammation of the lungs; 37½ per cent of cups examined bore tuberculosis germs. Whole families nearly have become infected with tuberculosis from drinking-cups used by one afflicted with the disease. Measles, pneumonia, tuberculosis, and other unamiable diseases lie hidden in the public drinking-cup. The lesson is, abolish, prohibit, as a deadly enemy, the drinking-cup used by the public or family.

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The decree for the separation of Church and State in Portugal has resulted in a collision between the Republicans and Clericals in different parts of the country. The latter think it is the



Diphtheria germs often found in the mouth of children several weeks after they have recovered from the disease



Bacteria found on the 1-200,000th part of the bottom of a school drinking-cup

rights, his right freely to labor, and to own the fruits of his toil. It is a curious law for the protection of labor which punishes the laborer for working. Yet that is precisely what this law does. This laboring barber, engaged in a most respectable, useful, and cleanly pursuit, is singled out from the thousands of his fellows, in other employments, and told that, willy nilly, he shall not work upon holidays and Sundays after twelve o'clock noon. His wishes, tastes, or necessities, are not consulted. If he labors, he is a criminal. Such protection to labor carried a little further would send him from the jail to the poorhouse.

How comes it that the legislative eye was so keen to discern the needs of the oppressed barber, and yet was blind to his toiling brethren in other vocations? Steam-car and street-car operatives labor through long and weary Sunday hours, so do mill and factory hands. There is no Sunday period of rest, and no protection for the overworked employees of our daily papers. Do these not need rest and protection? The bare suggestion of these considerations shows the injustice and inequality of this law.

But in a law such as this, no reason has or can be shown why the followers of one useful and unobjectionable employment should be debarred from the right to employ labor upon certain days, and others in like classes of employment be not so debarred. If it be constitutional to single out one such class and deny its members the right to labor on one day in the week, it would be constitutional to prohibit them from following their vocation upon six days of the week. When any one class is singled out and put under the criminal ban of a law such as this, the law not only is special, unjust, and unreasonable in its operations, but it works an invasion on individual liberty, the liberty of free labor which it pretends to protect.

The Prisoner Is Discharged

Justice Henshaw's interpretation of the law was concurred in by Temple, J., McFarland, J., Garoutte, J., Harrison, J., Beatty, C. J. Justice Van Fleet concurred in the judgment.

It would seem, therefore, that any convictions made under the ordinance passed by the city council would be set aside in the same way, did any one care to carry the issue further.

Judge Henshaw truly says that "it is a curious law for the protection of labor which punishes the laborer for working. Yet that is precisely what this law does." And this is the logic of every Sunday law. The law is condemned too because it is class legislation; but that is also true of all Sunday legislation. It is demanded ever, for the opinions of a class, and against another class who prefer to observe Sunday in some other way.

Sunday laws of any sort are opening wedges to more vicious legislation. If a man can be prohibited by civil law from laboring one day in the week, he can be prohibited from working three days or seven days. If the law can rightly enforce idleness one day in the week, it can seven days. However honest, sincere, devoted, intelligent Sunday law advocates are (and there are many such), it does not affect the vicious, wicked principle embodied in the legislation, in all religious and class legislation.

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One of the girls whom the late John Huyler employed in his factory wrote to the *New York Times*: "He was never too busy to have a kind and encouraging word to the humblest of his people. He extended his thoughtfulness even to sending his saleswomen to the best chiropodists to ease their aching feet at his own expense. He offered to all membership in the Y. W. C. A. and the privilege of taking music or any other course they desired free of expense. These," she says, "are only a few of the good deeds of this Godlike man."

Eighty more persons have been added to the 150 who have been wounded in religious riots in Calcutta, India. The Mohammedans have a custom of sacrificing cows during a religious ceremony known as the Bakrid festival. The Hindus, to

whom the cow is sacred, attacked the Mohammedans, rescuing several of the beasts from stables where they were confined prior to being sacrificed.

That we may eventually expect to see cheek-splits and nose-rings used as badges of social standing, is the opinion of Prof. E. A. Ross of the University of Wisconsin. He thinks that hobble skirts, tube gowns, and peach-basket hats show a decided decline in the intelligence and good sense of the women who adopt such customs.

The Postal Department of the Government has reduced the \$17,500,000 deficit by \$11,500,000, and at the same time increased the efficiency of the service. Postmaster-General Hitchcock advises that "the entire postal service should be taken out of politics," and that "presidential postmasters of all grades, from the first class to the third, should be placed in the classified civil service." Good; we wish it might be done.

Excessive Expenditures.—Mr. James J. Hill, the noted railway man, points out that between 1892 and 1896—four years—the expenditures of the United States Government were \$1,800,000,000, while between 1904 and 1908—four years—they had increased to \$3,600,000,000, an amount twice as great.



A portrait of the Empress of Abyssinia, wife of Menelik. She was born a slave, but possessed of tremendous ambitions. She has lived in an atmosphere of plot and murder from her birth. Before becoming queen she had ten husbands. Possessed of great beauty, she first married a chief, then a common soldier who endeavored to subdue her with brutality; then she became the wife of other chiefs, generals, kings, and was for a while a nun. It is said that most of her husbands were killed by her or through her intriguing. The death of most of them brought her abundant wealth. Since her marriage to Menelik in 1883 she has been his constant adviser. A seemingly true tradition declares that Menelik is a descendant of the Queen of Sheba by Solomon. In Abyssinia both Sabbath and Sunday are observed.

"Reclaiming the Wayward Girl," by Rheta Childe Dorr, in January *Hampton's*, is a sad, instructive article: sad because of the growing numbers of wayward girls this civilization is producing; instructive in its description of intelligent and to some extent successful attempts to deal with the problem scientifically. It certainly is a better way than the general old way, but an intelligent Christian way ought to do better. She tells us the sad fact that of 369 girls examined medically one third were found to be "suffering from dangerous contagious maladies, resulting from immorality." And "this state of affairs is not unique." This was in Chicago. All were under sixteen, some were young as ten. Rightfully, justly, the single standard of morality is demanded by the author for boys and

girls, nor should girls be cast aside as hopeless outcasts while boys guilty of the same sins are counted reformatable. There are some excellent suggestions offered.

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Two Cities

The population of Greater New York increased during the last ten years by 1,329,000. Metropolitan New York, which would include a part of New Jersey, increased by 2,000,000, and would number 7,000,000. Commuting New York would have a population of 7,500,000, a population three times as great as that of the States of California and Nevada combined. This is as large as London.

But there is coming a kingdom—the earth made new; and a greater city—the New Jerusalem, capital of that kingdom, into which all the inhabitants of all the cities of earth could enter; a city 375 miles square; containing 140,625 square miles, or an area greater than the States of New York, Pennsylvania, and Virginia combined; a city which will know no graft, no crime, no oppression, no want, no war, no sickness, no death. Its water-system is the River of Life. Its light is the Lord God eternal. Its one standard of personal, everlasting citizenship is righteousness, freely furnished by its King. To that citizenship, with all its blessings, all are invited.

It is an interesting story by John Moody and George Kibbe Turner in November *McClure's* of how one man—John Pierpont Morgan—got control of most of the railway property of the United States east of the Mississippi. In 1858 the greatest corporation in America had about \$35,000,000 debt; in 1898 the capital and debt of the New York Central was about \$750,000,000; of the Pennsylvania, nearly a billion; and under the influence of one man—Morgan—came capitalization and debt to the amount of two and three quarters billions. The story of James J. Hill and associates in the December number is not less interesting.

A report says that the Chinese Senate, sitting at Peking, have voted to make effective the imperial order that all Chinese subjects shall cut off their queues. About 50,000 Chinese in the United States will come under the edict. The custom of wearing the queue was forced upon the Chinese nearly two centuries ago, and during all this time the queue has been a sign of their subjection and a pledge of their obedience and allegiance to the Manchu Dynasty.

Great Britain is planning to lay a cable between the home land and Canada which will run from North Scotland by the Faroe Islands to Iceland, then to Greenland, terminating at Labrador. Messages would be sent from Great Britain to Montreal at nine cents a word, and government, press, and deferred messages at five cents a word. It is estimated that this low rate will pay a five per cent interest on the investment.

Winter is intensifying the famine in the Yang-tse-Kiang districts in China. The authorities are endeavoring to suppress the sale of children, which has been so extensive as to be estimated at over a million, the majority of whom are girls. The roadways are dotted with the starving and dead, and the relief committee is now making appeals abroad for aid.

The pope will notify Catholic dignitaries and heads of State not to visit Rome during the jubilee celebration of Italian unity, held under the auspices of the civil government, early in March, at which time the pope will deliver an allocution of protest at the loss of the temporal power of the Papacy.

As the result of an explosion in a coal-mine of the Western Canada Collieries at Bellevue, fifty men were entombed, ten of whom died before rescuers could reach them.

\$6,000,000 is too small a sum for the great New York Dreadnought; an eight-hour day will not build her; \$1,500,000 more is asked, and the work is at a standstill.

Shiloh: the Man of Sorrows

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By Mrs. L. D. Avery-Stuttle

Chapter XLV. The Feast at Bethany

IT is six days before the great feast of the Passover is to be held at Jerusalem. The hospitable mansion of Simon of Bethany, once known as "the leper," is crowded with guests.

The tall man with a somewhat cynical and wholly sensual cast of countenance, is Simon, the host. No taint of leprosy disfigures the broad, white brow, or mars the perfect freshness of the ruddy cheek. His manner is suave, genial, and care-free; and a stranger would never have thought it possible that this man had known the agony of a living death for more than two long years.

His devoted wife, Prisca, the daughter of Elkanah the nobleman, is continually by his side.

Martha, the sister of Lazarus, busy with the tasks which have been assigned her, hurries from one room to another, now chatting with Prisca, the mistress, and again giving a word of direction to a servant.

Huldah, the beautiful sister of the scribe Jazer, is conversing earnestly with Zilpha, the gentle wife of Machbor of Jericho.

"Wherefore came not Machbor, thine husband, to the feast?" questions Huldah; "and why art thou so sad? for thine eyes are red with weeping."

"Ah! my heart is verily sad," responds the woman, sighing; "for I spake unto mine husband even yesterday, to accompany me to this feast, and he said, 'I will not go with thee; for why should I meet the Nazarene?' And when I had questioned with him, behold, he told me that the Master had said unto him, 'Go sell that thou hast, if thou wouldest be perfect, and come, follow Me!' But as the Lord liveth, the heart of mine husband is bound up in his possessions; but lo, I have heard the Man say, 'How hardly shall they that have riches enter into the kingdom of heaven!'"

The voice of the woman, Zilpha, trembles; and the tears of a sorrow too deep for words, are filling her gentle eyes.

From this time onward, Machbor, the rich ruler, is no longer associated in the remotest degree with the humble disciples of the Nazarene. The god of this world has blinded his eyes; he has made his choice.

Many others of the guests are known to us; but Jazer, the scribe, is not at the feast. Already the coveted seat in the Sanhedrin has been secured for him; but he is not satisfied. A prey to unhappiness and jealousy, he spends much of his time within the precincts of the temple, miserable and alone. His old-time self-assertive manner has departed, and in his hollow eyes gleam the restless fires of discontent. As for his sister Huldah, who still lingers at Jerusalem, he studiously avoids her.

But Shaphan, the rabbi of Nazareth, true to his awful pledge, is present. Just now he is conversing with the man servant Demas, and seeking to disguise under a loud and blatant manner the madness and hatred and jealousy of his wicked heart.

Close by his side sits Lazarus—the resurrected—the center of all eyes, and the object of all interest. But He for whom the feast is given, the Nazarene Miracle-Worker, has not yet come.

"What thinkest thou, Simon?" began Shaphan. "Thou hast given this feast in honor of the Nazarene Carpenter; now what thinkest thou of Him? Is this Man, as some foolish dreamers declare, the Shiloh of the prophets?"

"I say not so, O rabbi; but of a truth He hath healed me, even as thou very well knowest. And as this Man receiveth neither gold nor silver, I was minded to give Him a feast; for many believe Him to be indeed a mighty prophet."

"It is well, O Simon, that thou shouldst make this Carpenter a feast, albeit He is not select as to the company He keepeth; for behold, He eateth and drinketh with publicans and sinners,—and I have seen this man in company with Barabbas!"

"They be both of them outlaws and sorcerers!" blustered Demas.

"Yes, and I have known the Fellow from His birth. Aha! Aha!" sneered the rabbi, "from His birth have I known Him,—Tubal, my son, and I,—from His very infancy; and no man knoweth His father, save Mary of Nazareth, her who bore Him."

"Yet hath He healed mine husband," interrupted Prisca, the hostess, "and He hath given life to this man Lazarus, who hath been bound by the garments of the tomb for four whole days!" And the woman fixed her gentle eyes upon her guest.

"What sayest thou for thyself, O Lazarus?" questioned another of the company; "for behold, I am a Sadducee, the son of a Sadducee; and how shall I believe in a resurrection from the dead? How—?"

"Hast thou verily seen death, O thou young man of Bethany?" interrupted another.

"Hast thou?" chimed in a third; "for of a truth I have heard of thee from afar; and behold, I have journeyed from the coasts of Tyre that I might look upon thy face—the face of him who hath once been dead and now liveth." And the speaker gazed earnestly into the calm, beautiful face of the resurrected man.

"Fools!" interrupted Rabbi Shaphan angrily. "Of a truth ye know nothing at all! Am I not a teacher in Israel? Am I not Shaphan the rabbi? Have I not the rolls of the prophets? Am I not a Pharisee? Said I not that there shall be a resurrection from the dead? But if indeed this man hath been dead, then shall he be able to tell us of those things which are known only by them who have been in the grave. But if he faileth to do this, what more proof need we that he hath not yet seen death, and is an impostor, even as is this Carpenter, and in league with Beelzebub?"

So strong was the prejudice of every Israelite, in favor of the rabbis, that the closest attention was given by the entire company to this ill-timed and boastful speech; seeing which, Shaphan continued:

"Ought not this man, if he hath been long time dead, to be able to tell us somewhat of the Paradise to which he went and from which he came? For," he continued sarcastically, "verily, he is a good man, because he followeth after this Nazarene. Now tell us, where wast thou, O Lazarus? and what sawest thou, while thy body lay in the sepulcher? Aha! Aha! He maketh no answer,—he hesitates!" sneered Shaphan, as for a moment a deep silence reigned, while the resurrected man fixed his luminous eyes full upon the rabbi.

"Art thou a teacher in Israel, and a Pharisee, and understandest thou not the Scriptures, O rabbi? Wherefore then askest thou me, saying, 'What sawest thou?' for the grave is a place of darkness and silence, as even thus saith the prophet David, 'The dead praise not the Lord, neither any that go down into silence;' and again he saith, 'His breath goeth forth, he returneth to his earth; in that very day his thoughts perish!' Knowest thou not the Scriptures, O rabbi? And again, what saith the Lord by the mouth of the wise man, even King Solomon? Doth He not declare plainly, 'For the living know that they shall die; but the dead know not anything'? But now I live; and I say unto thee that this Jesus Christ is the Son of the living God!"

Just in time to hear these words from the lips of her beloved brother, the woman Martha entered the room, busied with some final preparation for the feast. Lazarus would have spoken further; but with blazing eyes and blatant manner, the rabbi interrupted him:

"Thou art even as Jannes and Jambres, who withstood Moses. Thou also art in league with Beelzebub, even as is thy Master, the Carpenter."

"Wherefore speakest thou thus, O rabbi," exclaimed Martha, "because my brother hath spoken to thee the words of the Most High? Why is thine heart angry? Hath not the wise man said plainly that 'there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest'? And

now of a truth, O rabbi, thou believest in a resurrection from the dead,—as even saith the patriarch Job,—'His sons—'"

"Thou knowest, woman, that I am a Pharisee."

"Verily; and hence thou knowest the words of the patriarch, which he spoke concerning the dead: 'His sons come to honor, and he knoweth it not; they are brought low, but he perceiveth it not of them.' Then why askest thou this my brother to bring thee word from the dark chambers of death, where there is neither wisdom nor device nor knowledge? Knowest thou not that the dead know not anything, but that they shall all rise in the resurrection at the last day? And behold, we have been with the Master, and we have learned of Him. Why should we believe any longer the fables of the heathen?"

The woman had spoken rapidly. Her cheek was flushed, and her eyes shone with unwonted luster, for she perceived that the eyes of all the company were fixed upon her.

"Thou art but a woman; and dost thou instruct me, a teacher of the law, a rabbi, and a master in Israel?"

The face of Rabbi Shaphan had grown livid with rage; and his eyes gleamed like those of a wild animal at bay, as he brought his clenched fist down upon the triclinium.

"I had thought, O Simon, to partake of thy bounty even to-day; but how shall I, Shaphan the rabbi, eat and drink with these people, and with this Nazarene Carpenter, for whom thou hast made this feast? So, verily, I now go up to Jerusalem," he continued, nervously fingering a small wine-bottle which he drew from the folds of his ample abba.

"Behold, I have fetched a bottle of fresh wine,—fresh from the vineyards of Eschol, which one of thy friends, O Lazarus, desired that I bring thee." And with a low bow, the rabbi was gone.

At the same moment, a servant hastily thrust a message into the hand of the resurrected man:

"Let Lazarus of Bethany drink no wine at the feast of Simon to-day."*

The message was rudely written, and unsigned. It was from Rufus, the guard of Herod Antipas.

Chapter XLVI. The Compassionate Healer

BEHOLD, the Nazarene cometh,—the Miracle-Worker, for whom Simon hath made the feast!"

The murmur went round the room: "Behold, He cometh who hath raised this man from the dead! Is not this the Messiah of the prophets? See! He cometh with His disciples!"

"Behold!" exclaimed Simon, the host, "I have prepared a dinner for the Nazarene Prophet, because He hath healed me. Who hath shown such honor to this Carpenter as I, Simon of Bethany?"

Every eye was now fixed upon the entrance, and followed every movement of the little band of plainly clad men, even after they were seated at the feast.

But more than one noticed, that day, that the customary kiss of welcome was not given to the Guest of honor, nor had the usual bath been prepared for the tired feet.

"Seest thou?" whispered one of the women in waiting, to another, "seest thou that this Nazarene getteth scant honor from the host, even from Simon? Ought he not to do this Man honor, because He hath healed him? For, behold, I have seen the brow of Simon, and his hair, and his beard, white and horrible as the ashes of a furnace,—white with the pestilence of the leper. But behold him now! for his cheek is ruddy as the new-blown rose of Sharon!"

"Verily," interrupted another, a woman with

* Death by poison was at this time very common, hence more to be feared than almost any other form of murder.



Why Dost Thou Slight Me So?

By Mrs. E. J. S. Keen

My loving Saviour spoke to me
In accents soft and low:
"O one beloved, O one redeemed,
Why dost thou slight Me so!"

CHORUS:

"Why dost thou slight Me so?
I gave My life for thee.
Why dost thou slight Me so?
I died to set thee free."

"Life's pearly gates are open wide;
Within, the mansions shine.
Stay not to seek for righteousness.
I died to give thee Mine.

"Why captured by earth's glittering snares,
In sin and error stray?
I died from sin to set thee free.
Then come without delay."
Missoula, Montana.

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The Converted Native as an Evangelist

[We can not vouch for the quotations below, neither do we understand that Brother Rogers does. How much the paper quoted has exaggerated, we do not know. We devoutly wish that all reported is true. God is able and willing to do more than we can ask or think. Ed. S. of T.]

I HAVE read a report of a wonderful native meeting in Central Africa (North Nyasaland). Thousands of recent heathen were so moved by the Holy Spirit, according to report, that they —

began to rise one after another to pray. Their prayers took the line of confession of secret sins. Voices were broken with emotion, and many were weeping aloud. Soon two, or three, or four would be praying at once, each apparently entirely unconscious of the other. Then suddenly there swept over the whole assembly a marvelous and awe-inspiring sound. It reminded the Europeans who were present of nothing else but "a mighty rushing wind." Two thousand five hundred people were praying aloud, confessing sin.

In the afternoon, the women were sent to another place with the hope of better control of the great movement. The men's service proceeded quietly and with great solemnity until near the close.

Again the same scenes broke out. Without warning, and suddenly, a vast emotion seemed to seize the audience, and the whole congregation was bowed, praying aloud. Among the mass of the people there was no appearance of excitement. The praying was subdued and solemn, and every man seemed irresistibly carried along. Sunday morning the service was in the open air, and over seven thousand persons were present. . . . Some men rose to pray. They prayed with a great emotion, and a wonderful wealth of thought and diction. Then suddenly there again fell the irresistible and universal movement. Hundreds of the heathen [the raw unconverted ones.—J. R.] who were present sat awed by what they saw. No one seemed to have any other explanation than that the Spirit of God had come among us. . . . The results so far have been entirely healthy. Sins have been confessed, old feuds forgiven, debts have been paid, indolent and dishonest habits have been renounced. . . . The supreme impression has been — and there were

several Europeans present — one of solemn awe before a wonderful outpouring of the Holy Spirit of God.

The above is given somewhat at length, that the feeling of eye-witnesses might be retained as reported in the *Nyasaland Times* of September 15, 1910.

The superintendent of that mission, than which none among modern missions has experienced more wonderful growth and conversions, says of the work: "It should be kept in mind that such scenes as these are the result of years of faithful, daily teaching, mostly all of which is done by converted native evangelists." Any one especially interested in the mission referred to may find a fuller report in the *Missionary Review of the World*, January, 1910, under the heading "What God Is Doing in Africa."

What shall we do in Africa, in this time of God's power? Now we may secure to the standard of the great message scores of native evangelists, whom before long it may be impossible to touch with that high stand-



A Mission School in South Africa

ard, "the commandments of God and the faith of Jesus."

By the Lord's special blessing we now have 25 schools, 50 native teachers, about 1000 people enrolled. During the last school year 1,317 were on our records.

While in perplexities many, and buffetings on every hand, God works on, and this gives us courage. JOEL C. ROGERS.

Malamulo Mission, Cholo, Nyasaland.

— ★ ★ —

Oesa, Garwhal, India

WE are now up in the Himalaya Mountains, where a new station is being opened for work



The Well of Knowledge, Benares

among the Hindus of this district. School was begun on the first of June; and altho it was at the beginning of the rains, yet about fifty boys have been in attendance.

We were ill prepared to accommodate so many students, as most of them remain here for two weeks at a time, only returning home to secure a fresh supply of flour and rice. They have been living in rude huts, thatched with grass, which leak when it rains hard. But we have heard few complaints. We trust, however, that before the next rains we may have more comfortable and healthful accommodations.

The climate of this place is as good as one could wish, throughout the entire year. The scenery is equal to any in the world. We have a view of the heated plains fifteen or twenty miles to the south, and the perpetual snows rise far above us about two hundred miles to the north, where the much adored river Ganges has its source.

Altho the location of this school is out in the jungle, far from centers of civilization, yet it will doubtless prove a healthful retreat from the burning plains, where work can be carried on throughout the year without danger to health. We are frequently reminded of our jungle surroundings by the roaring of a tiger that has paid us several visits.

Trusting that your past interest in the Hindustani work may continue, I remain,

Your brother in the Master's service,

L. J. BURGESS.

19 Banks Road,
Lucknow, India.

Our Work and Workers

FOUR more have been added to the church in Milwaukee, Wisconsin, uniting by baptism.

SEVEN have accepted the threefold message at Kittanning, Pennsylvania, since the work was begun there.

FIVE persons have united with the church in Spokane, Washington, and the note says several others will be baptized soon.

As the result of tent meetings in Alabama City, Alabama, twenty-two have decided to "keep the commandments of God and the faith of Jesus."

At the close of a camp-meeting of colored believers at Sanford, Florida, four persons were baptized, and seven are obeying the truth for this time.

AN interest begun in Porto Rico by a native preacher has resulted in ten taking their stand with the remnant people. Seven were baptized, and others will take the step later.

BROTHER W. R. SMITH writes from Wonsan, Korea: "A Sabbath-school of twenty-four members was organized, and we hope soon to be able to organize a small company into a church."

ONE hundred forty-two persons were baptized and received into the various churches in the Colorado Conference during the last year. Twenty-five more were baptized at the recent camp-meeting held in Denver.

THE Life Boat for December has just reached us. As usual it is filled with tender words of comfort and sympathy for the discouraged, and cheering messages of hope for the fallen. Price 10 cents. Address the Life Boat, Hinsdale, Illinois.

BROTHER D. T. SHIREMAN, Hickory, N. C., writes that if there are any among our readers — perhaps a father or mother who may be left with two or

sad eyes and a timid manner, whom they called Rachel, "verily, I have come from afar, even from Damascus, to Bethany, that I might learn of the truth of those things which were told me. And now have mine eyes seen and mine ears heard truly; and I do believe that this Jesus of Nazareth is the Messiah; for not only hath He healed the sick, but He hath given life to this man Lazarus. And now, to-morrow do I hasten back to Damascus, that I may bring word to my father,—for lo, he suffereth with palsy,—that he may come and be healed. Only my heart faileth me, for the distance is long, and I fear lest my father be not able to make this journey, and I fear also lest this Miracle-Worker pay small heed to our sorrow." And the woman glanced timidly around the room.

"Have no fear, Rachel," chimed in another, a poor woman who had aided in the preparation of the feast; "thou knowest me,—I have a daughter who is maid servant of Claudia Procula, the wife of Pontius Pilate, and she is now in Jerusalem. Have no fear, Rachel; for I tell thee, the heart of this Jesus of Nazareth is gentle and kind, and filled with love and sympathy for those who suffer. Ask my brother Bartimeus if this be not true; he will tell thee how on a certain day while he was in Jericho, not long ago, as he sat by the wayside asking alms of the people,—for he was blind,—they told him that this Miracle-Worker was passing by. Now as soon as my brother understood this, at once he began crying to Him earnestly, for our poor Bartimeus was in a sad way. But the people who heard him cry, bade him hold his peace, for they cared not for his misery and his helplessness. But he cried so much the more, 'Thou Son of David, have mercy on me!'"

"Did the Prophet at all heed him?" interrupted the timid woman Rachel.

"Of a truth He did, and commanded that they call my brother. Then one came running, and delivered the message from the Man, saying, 'Rise and be of good cheer; for behold, He calleth thee!' And he rose quickly at these words from the messenger, and cast away his garment, lest it hinder him in running. 'What shall I do for thee?' asked the Prophet. 'O Rabboni! that I might receive my sight!' exclaimed my brother."

The woman Rachel had been intently listening from the beginning of the recital; but now her eyes were filled with a new light—the light of a wonderful hope.

"What did the Prophet unto thy brother? Tell me, woman! Gave He sight unto him?"

"Of a truth; and He said unto him, 'Thy faith hath made thee whole; go in peace.'"

The listening woman waited to hear no more. She cast one searching, longing look at the quiet Figure clad in plain garments, sitting by the side of Simon the host, and Lazarus, the resurrected one. Then she turned to the narrator hastily.

"Why now should I linger till the morning? Behold, I will return to Damascus, that my father may come and be healed,—for why should he tarry longer?"

In another hour the woman Rachel had started on her return journey.

Meanwhile, close to the feet of the Man of Nazareth had crept a beautiful woman. Her soft hair fell in shining tresses about her shoulders, and in her dark, earnest eyes beamed the light of a worshipful love. With nervous haste she broke the seal of a box of whitest alabaster of exquisite workmanship, and poured the costly ointment which it contained, upon the head and then upon the feet of Him she loved, while with her silken tresses she wiped away the tears which fell upon His sacred feet.

It was Mary Magdalene, she from whose beautiful eyes once flashed the madness of the pit, and from whose lips once dropped the curses and the blasphemies of seven demons. She had hoped to perform her deed of love unnoticed by the criticizing throng; but the odor of the costly ointment had made known her act of devotion.

"Wherefore is this wasteful extravagance?" cried a tall, dark man at the right, whom we remember to have last seen in his own home in Kerioth of Judea. Nor can we forget the awful

errand which carried his covetous feet thither, nor the dark and terrible deed which even then he meditated.

Influenced by the example of the man of Kerioth, Simon the host exclaimed, "Behold the woman!" while he bent his haughty head and whispered in the ear of Bar-jona:

"Knoweth not thy Master, if He is a prophet, that this woman is a sinner?"

For answer, Bar-jona only turned his astonished eyes questioningly upon the calm face of his Master; but the usually glib tongue of the fisherman of Galilee was silent.

But the dark eyes of Judas of Kerioth were filled with a greedy light, as he turned them full upon the shrinking woman.

"Wherefore is this waste?" he again sternly demanded. "Dost thou forget, O woman, that there are many poor who perchance are hungry and naked even in Bethany and Jerusalem? Why then gavest thou not this ointment to the apothecary? for he would have given three hundred shilling [a coin worth 17 cents] for this spikenard, and behold, it is now wasted. Verily this thing ought not to have been done!"

The woman dried her hot tears for a moment, but her cheek was flushed with embarrassment, and she glanced uneasily and timidly toward her elder sister Martha, as if fearing a rebuke from her lips also. Then she fixed her dark eyes, again swimming with tears, in piteous appeal upon the face of her Master.

Will He rebuke her also? Will He misunderstand her act of love, and think it at best a deed of childish folly? Will He?

By this time the attention of the entire company was fixed upon her, as with streaming, downcast eyes and hot cheeks she made haste to hide herself from the indignant glances of the guests.

Suddenly a stern voice broke the momentary hush which had fallen over the company:

"Let her alone!"

The quick command of the Man of Nazareth sounded loud and clear and full of Godlike authority, as He slowly rose from the triclinium, while His eye swept the assembled guests with an expression of mingled scorn and pity: "Let her alone!"

The man Judas of Kerioth, even as he was first to criticize and condemn, was first to recover himself.

Glancing up into the stern face of the Master, with some degree of confusion—for he was a proud man—he stammered, "But, Master, the poor—"

"The poor ye have always with you, and whenever ye will, ye may do them good; but," and the voice rang with mournful pathos, "but Me ye have not always!"

Then resting His eyes upon the woman, with an expression of infinite love and sympathy, He continued:

"She hath done what she could; she hath come beforehand to anoint My body for the burial. And wherever this Gospel of the kingdom shall be preached in all the world, this also that she hath done shall be told as a memorial of her."

A few moments thereafter, the man Judas Iscariot was missed from the assembly.

"Where hath he gone, thinkest thou, Bar-jona?" queried Matthias. "He is a strange man, and verily I liked not the look in the man's dark face, when he rose and went out."

Bar-jona said nothing, but he stepped to the outer porch, where, leaning against a marble column, stood John, the son of Zebedee, watching the dark figure of a man walking rapidly toward the west on his way to Jerusalem.

But the eyes of Simon the host followed the woman, and in his heart he hated her. Had she not kissed the travel-stained feet of the Nazarene, and moistened them with foolish tears, in very presence of his guests?

"Almost do I regret having made this feast for thy Master," he whispered to Matthias, who constantly followed the company of the Miracle-Worker, and sat near the host; "almost; for hath not this woman humbled me before these my guests?" And in his secret heart he said that the Nazarene was no prophet, even tho He had healed him, and

given him back his manhood, and rescued him from the horrible home of the leper.

Ingratitude, thou basest foe

That ever breathed thy cruel breath

From craven lips, full well we know

Thy birthplace is the pit of wo;

Thine end, the fiery lake of death!

The Nazarene fixed His sad eyes upon His ungrateful host; and in that moment Simon of Bethany was conscious that the ugly secrets of his past life were read like an open book!

What if the Master should expose the dark secrets of his life now, in presence of his guests?

A few hours later, Simon of Bethany was alone with his wife Prisca. But the look of haughty arrogance and unbending pride in the dark eyes, had given place to an expression of deep humility and contrition.

"Surely this Man by His love hath broken and subdued my rebellious heart, until, O my Prisca, I am filled with shame and confusion; for behold, tho He hath healed me, yet have I done Him scant honor even to-day. And in mine ungrateful heart I have even doubted and misjudged Him! But lo, He hath read mine heart, and understandeth my sins—and behold they be black; yet He smote me not in the presence of my guests. But as the Lord liveth, when the Man said, 'I have somewhat to say unto thee, O Simon,' I said in my heart, This Man who, I perceive, knoweth the secrets of my life, will humble me now in very presence of these people.

"But now, behold, He hath shown me mine own heart, till I abhor myself. And how shall I be forgiven for this mine ingratitude?"

"Surely this is none other than the Shiloh of the prophets,—for we know the time is fulfilled."

(To be continued)

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three children—who desire to teach and have a permanent home, he would like to correspond with them at once.

At the eighth biennial union conference session in Australia the membership was reported as 4,047, showing an increase of 391 over the two preceding years. There are at present 118 churches. Of the 1,126 Sabbath-keepers in New South Wales, 107 await baptism and enrolment.

From January to August, 1910, the Review and Herald, a sister publishing house, shipped from Washington, D. C., 508,733 pounds of books, periodicals, and other reading-matter. This is a rate of 2½ cars a month, on a basis of 25,000 pounds to the car, and 30 cars to the year.

THE week of prayer has passed. As we have read the heart-burdened appeals of our sacrificing missionaries in the great white harvest-fields of the world, we plead with the dear Master "to send forth more laborers into the harvest." In the heavenly garner will be found sheaves gathered "from every nation, kindred, tongue, and people." Let us continue to pray for more laborers and facilities to hasten the work.

FROM our Jewish paper, The Good Tidings of the Messiah, we note that during last year the Yiddish New Testament and Jewish tracts have been circulated in nearly every State in the Union and in seven foreign countries. Thousands of pages of evangelical reading-matter have been sent to rabbis and other prominent men among the Jewish people. Thus again "the lost sheep of the house of Israel" are sought with the message of the Messiah's second coming, and there are many who acknowledge "the Lamb of God that taketh away the sin of the world."

IN an interesting report from Brother F. Hall, covering ten months' work, we count forty-four who have been baptized among companies of our people in Jamaica, while several Sabbath-schools have been organized. The following is an interesting incident related by Brother Hall: "One morning I had the privilege of baptizing a grandmother, her daughter, and two grandchildren, with four others. This was a glorious occasion. The river bank was thronged with spectators, who looked on with interest. Many went away thoroly convinced that this work is of God."

— ★ ★ —

Publications Wanted

THE following persons desire late, clean copies of our denominational periodicals for use in missionary work:

Mrs. Amanda Bozarth, Davis, Oklahoma.

Mrs. Josephine Ellis, Route 1, Box 667a, Portland, Oregon.

C. F. Campbell, 4 Ellis Street, Lynn, Massachusetts.

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We have in our possession a few copies of the original wide-margin edition of that grand book by Mrs. E. G. White, "The Desire of Ages," which we offer while they last, as follows:

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SIGNS OF THE TIMES

PUBLISHED WEEKLY

(Entered Sept. 15, 1904, as second-class matter at the Mountain View, Cal., post-office, under Act of Congress of March 3, 1879.)

Editor Milton C. Wilcox
Associate Editor L. A. Reed

Manuscripts should be addressed to the editor. Address all business and make all money-orders, etc., payable to the Signs of the Times, Mountain View, Cal.

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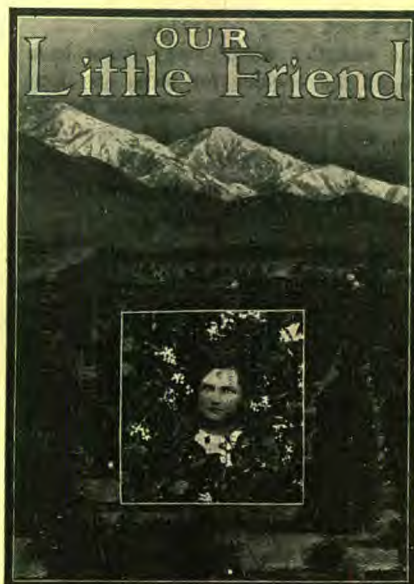
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What Are Your Children Reading?



Miniature print of holiday cover

Scene: An animated crowd of Christmas shoppers at a juvenile book stand in one of San Francisco's large department stores. A tired looking young lady clerk, scarcely out of her teens, is behind the counter.

Attracted by a highly colored book, yellow predominating, one of the prospective customers asked, "Is this a good book for children?" Selling books was the girl's business. You can guess her reply. That book consisted entirely of hunting, killing, and other such stories. Candidly now, does the reading of such books inspire kind thoughts, good impulses, high ideals?

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Order through your State tract society; or OUR LITTLE FRIEND, Mountain View, Cal.



MOUNTAIN VIEW, CAL., JANUARY 3, 1911

Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common ("King James" or "Authorized") Version or the American Standard Revised Version is used, the version will not generally be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be almost invariably from the American Standard edition of the Revised Bible, copyright 1910, by Thomas Nelson & Sons.

For further particulars, subscription rates, etc., see page 15.

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Happy New Year to all our readers. We wish for each and all the covenant blessing of Israel:

Jehovah bless thee, and keep thee:
Jehovah make His face to shine upon thee, and be gracious unto thee:
Jehovah lift up His countenance upon thee, and give thee peace.

It is an interesting story that Doctor Cook tells us in *Hampton's Magazine* for January. He tells it in a pathetic sort of way too. He says: "Did I get to the North Pole? I confess that I do not know absolutely." But he tells us that which made it seem to him that he reached that point. Admit the suffering and hardship which his story describes, and you can well believe that he believed he had reached the top of the earth. Many will believe it; many others will sneer at it. As we read it we wonder why men will suffer so much for a profitless thing, when there are so many nobler things of life calling.

President Taft has appointed four Justices of the Federal Supreme Court, and elevated Associate Justice White to Chief Justice. Those appointed are Justice H. H. Lurton, in 1909; and Justice Charles E. Hughes, Justice Joseph R. Lamar (of Georgia), and Justice Willis Van Devanter (of Wyoming) in 1910. White, Lurton, and Lamar are Democrats; Harlan, McKenna, Holmes, Day, Hughes, Van Devanter, are Republicans. The last two appointments have not yet been confirmed by the Senate. Mr. White is the first Associate Justice of the Supreme Court of the United States who ever became Chief Justice.

Do you wish a happy year?—Then forget yourself in the service of Christ and humanity.

Our new first page cover drawing, by Mr. Pedro Lemos, speaks of winter, and such it is throughout most of the country. But from the snow come warmth and abundant fountains which water the earth. The old earth needs the season. The excellent drawing incloses a sweet, helpful message for the year.

The election in England with few exceptions leaves the two great political parties just about the same. The Liberals perhaps have one less member than the Unionists, but a coalition majority of 126 instead of 124 as before the election. There are 73 Nationalists, 11 Independent Nationalists, 43 Laborites. What reform will take place in the House of Lords is not yet determined.

"Questions and Answers"

On Bible and historical themes and topics, is the title of a book now in preparation in this office. It is a collection of hundreds of the questions which have been answered in this paper during the last twenty years. Many of the answers have involved much study and research. All are helpful and profitable.

If the book were placed on sale, it would, compared with many other books, be priced at \$1.25.

But the book belongs to the SIGNS OF THE TIMES, and our subscribers have the first and only opportunity to obtain it, and at a very low price.

The SIGNS OF THE TIMES, containing the matter that it does, compared with other religious papers, is worth from two to three dollars. Many of the weeklies are published at \$2.50 and \$3.00. Those published for less depend upon all sorts of advertising to keep afloat. But we publish the paper at \$1.75. We propose, however, to send the SIGNS OF THE TIMES one year (worth \$1.75), and "Questions and Answers" (worth \$1.25), for only \$2.00. This is for old or new subscribers. If you desire the book, you can send a subscription in advance, or to some one else, and have the book sent to you. You can get the book in no other way. See notice in our last issue. Fuller notice next week.

Our Bible Band Booklet

Is almost ready, and, we hope, will reach all who order it, by January 1. If it does not, follow the schedule of last year, or as given in the December 20 issue of the SIGNS OF THE TIMES.

The booklet treats nearly twenty-five topics, many of which include several subdivisions. It gives information you would like to have, much of which is not easily accessible.

The compiler would many times have given the price of the booklet for some one item of information it contains. It contains the books of the Bible, with their probable date and authorship, and a schedule and calendar for 1911. It has a neat cover. Price, post free, 10 cents.

A Logical Conclusion.—Mr. Frank W. Gale, Christian Science Doctor, of San Francisco, whom we quoted in our last, objects to our conclusion that Christian Scientists will become Spiritualists, or will expect to be influenced by Mrs. Eddy's spirit. He declares that "Science and Health" (p. 74: 29-32) teaches otherwise, that "the so-called dead and living can not commune together, for they are in separate states of existence, or consciousness." "So," Mr. Gale declares, "no Christian Scientist believes that such a thing is possible, or expects it." Granted. But they hold first the basis of Spiritualism, the immortality and continued consciousness of the soul or spirit in another sphere. It is an easy step to believe that the gulf may be bridged. Angels of God minister to men and women, and

angels are in another sphere. And the devil, whose existence as a personality Mr. Gale does not believe, has deceived millions who neither believed nor expected to be, nor did they believe it to be a deception after they were deceived. To us it is, in the light of Scripture, a logical conclusion that Christian Scientists will be deceived.

It is astonishing to learn of the vast number of people who seem to like to be humbugged, gulled, swindled. But an article in *Hampton's* January issue by Roy L. McCardell clearly shows that the number of those who seek to seers, soothsayers, mediums, palmists, fortune-tellers, and fakirs of various sorts are legions. Just as one fortune-teller was arrested for fraud there were sixty waiting to see him. Yet we are told that this is not a superstitious age! The only sure thing to save us from superstition is the genuine religion of Jesus Christ.

The President suggests in his message a fine entering wedge for press censorship, in advocating a higher postage rate on advertising matter in magazines. We are not pleading for the advertising. It is sometimes the greater part of the magazine, sometimes the most interesting part, but we do not believe in so much of it. We do believe, however, that the liberties of the press should be guarded, and that the people should watch with critical eye, and oppose every step which looks toward the infringement of these liberties. We can not believe that press censorship is the object of the President's recommendation; but it could be so used, and would be.

"Just Got Sick and Died."—A New York *World* reporter asked Mr. Alfred Farlow, chief Christian Science publicist, regarding Mrs. Eddy's death, "She just got sick and died then?" and Mr. Farlow replied, "That expresses it thoroly; she just got sick and died." Mrs. Eddy "was in error—ill, that is—for eight or nine days." She died of pneumonia. That is about the way many common people die, altho Mrs. Eddy's death is not generally called death. Of course, in this it is not Christian, for Jesus said plainly of a beloved disciple, "Lazarus is dead."

Not Encouraging.—Brazil in 1890 changed from an empire to a republic without bloodshed. A mutiny or strike in her own navy has cost about 200 or more lives to suppress and the city of Rio Janeiro is declared in a state of siege. A fortress has been demolished and the city shelled. Most of the war-ships have been sent to sea commanded by government officers under sealed orders, and the two great new Dreadnoughts are lying in the harbor with the breech-blocks removed from their guns, and placed at a safe distance under government control. Loyalty seems a scarce article.

A statistician who has been examining the public records of France from 1800 to 1900 gives the following figures as the approximate cost of the French administration during the last century: "Under the consulate and the first empire the State coach was run at a cost of \$23,000 an hour. Under the restoration the cost was \$23,800. In the time of Louis Philippe it was \$30,000. Under the republic of 1848 the cost had risen to \$34,400. In the second empire the rate was \$49,800. In the third republic—the last years of the nineteenth century—the hourly sum was \$92,600."

The Chief Justice.—Associate Justice of the Supreme Court of the United States, Edward D. White of Louisiana, recently advanced to the chief-justiceship by President Taft, and unanimously confirmed by the Senate, is a Roman Catholic. John Temple Graves, Washington correspondent of the *Hearst* papers, says that Justice White "was highly indorsed by the leading dignitaries of this great religious body."